PROVERBIAL SENTENCES, DIVINE and MORAL.

With other Scriptural Paſſages Methodiz'd, and Reduc'd into a Grammatical Order, according to *Lilly*'s Engliſh Rules:

Being a moſt ſpeedy and ready way for the better underſtanding of Grammar.

Containing

Directions for the exact making of Latin according to Rule, with variety of Exerciſes for young Beginners.

Together with divers Examples and Forms of Engliſh Epiſtles, ſhewing how to make Latin Epiſtles: Alſo, moſt plain and eaſy Demonſtrations for making of them, *&c.*

Likewiſe

Inſtructions for Verſifying, or how to make Latin Verſe after a moſt plain and eaſy Method.

Prepared for the Benefit and Uſe of Schools.

By *N. S.* Schoolmaſter in *London.*

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28 Mr 28 Good speed Philibbks

The Author to the

READER.

HAving had good and ſufficient experience of the great waſt and loſs of time, that many have made without the leaſt profit to themſelves, by a cuſtom they have got to patter over Rules by Heart, without underſtanding the meaning of them; as I have known ſeveral that have been able to repeat the moſt part of Grammar perfectly, and yet altogether unacquainted with the meaning of the Rules (which is to learn like a Parrot, and to ſpeak of things which they underſtand not); upon conſideration thereof, I have prepared this Book as a means or manu-duction to lead them into the underſtanding of what they do, Firſt, I have reduced the Proverbs of *Solomon* into

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Grammatical Order, every *Engliſh* being made orderly to anſwer and ſuit with the *Engliſh* Rules, together with the Rules printed on the head of every Page, with the Examples applicable to theſe Rules; and alſo the bare *Latin* Words, to avoid the trouble of looking into a Dictionary printed on the right-hand Pages, together with Inſtructions for making of *Latin Epiſtles*, *Themes* and *Verſes*. I have uſed this method with great profit and advantage to my Scholars, and indeed it is judged the beſt way by the moſt eminent Maſters to train up Youth to turn *Engliſh* into *Latin* according to Rule; the which practice will quickly make them good Grammarians, and bring them to a ſpeedy knowledg of the *Latin* Tongue. As touching the Proverbs, I need not to ſay any thing; for the learned do grant, that they contain in them, and comprehend the ſubſtance of any wiſe ſentence or ſaying, that was ever written or ſpoken by any, and therefore fitter to ſeaſon Youth withal in their tender Years: for, *quo ſemel eſt imbuta recens ſervabit odorem*——

Teſta

Teſta diu. I have aimed in this to prevent a great deal of trouble to the Maſter, and to procure abundance of profit to the Scholars, which they may reap if they follow this Method. Firſt, Let them read, and conſider the Rule. Secondly, Let them parſe their *Engliſh*, Thirdly, Let them make it into *Latin.* word for word according to that Rule Fourthly, Let them conſtrue the Latin after the ſame manner into *Engliſh*, and alſo parſe; it evermore giving the Rule as a Reaſon for what they do. I ſhall ſay no more at preſent, but commit both this and thee to the bleſſing of God, and remain,

Yours in all Service,

N. S.

Præ-

Præcedanous Inſtructions for ſuch as are learning to make *Latin*.

1 REmember that DO, DOST, DOTH, *be ſigns of the Preſent tenſe.*

2. DID, DIDST, *be ſigns of the Preterimperfect tenſe.*

3. HAVE, HAST, HATH, *be ſigns of the Preterperfect tenſe.*

4 HAD, HADST, *be ſigns of the Preterpluperfect tenſe.*

5 SHALL, WILL, *and* HEREAFTER, *with a Verb, be ſigns of the Future tenſe.*

6 ABOUT, LIKE TO, } *are ſigns of the Participles of the Future in* rus.

7 IT *and* THERE *before a Verb, are ſigns of a Verb impersonal, or of a Nominative caſe ſet after the Verb.*

Before you write down the Latin *word, conſider whether it be declined, or undeclined, and what belongs to it.*

1. *If it be firſt a Noun ſubſtantive, enquire its number, caſe, gender and declenſion.*

2. *If an Adjective, enquire its degree of compariſon, but eſpecially its ſubſtantive, and that Subſtantive will direct you what caſe and number, your Adjective muſt be.*

If a Pronoun, ſeek its number, caſe, gender, de-

clenſion and perſon: and when you have the Relative Qui, WHO *or* WHICH *find out its Antecedent (which is a word going before it, and repeated by it) and ſee whether there be a Nominative caſe betwixt it and the Verb.*

3. *If a Verb, enquire its kind, conjugation, mood, tenſe, number and perſon, and what is the Nominative caſe to it.*

4. *Compare the* Engliſh *ſentence and the* Latin *together, by conſtruing them one out of the other.*

5. *Prove whether your* Latin *be anſwerable to your* Engliſh *by parſing it over.*

To find the Nominative caſe, make the Verb ask the queſtion WHO *or* WHAT?

To find the Subſtantive, make the Adjective ask the queſtion WHO *or* WHAT?

To find the Relative, make an Antecedent ask the queſtion, WHO *or* WHAT *and they will anſwer it.*

Directions for making Latin more elegant or pure.

1. *That the Conjunction which is in* Latin, QUOD *or* UT, *may be put away, and then the Nominative caſe may be turned into the Accuſative, and the Verb into the Infinitive mood: as* I AM GLAD THAT THOU ART IN GOOD HEALTH; *for* gaudeo quod tu bene valeas, *'tis more elegant,* gaudeo te bene valere.

Here note the word THAT, *is ſometime a Relative, and ſometime a Conjunction, this diſtinguiſh-*

ed; THAT, *when it may be turned into this Engliſh* WHICH *is a Relative, otherwiſe it is a Conjunction.*

Examples for THAT, *the Relative.*

Every word of God is pure, he is a ſhield unto them THAT *put their truſt in them,* Prov. 30. v. 5.

There is a generation THAT *curſeth their Father, and doth not bleſs their Mother,* v. 11.

2. *The Latin of the word* THING *joined with an Adjective is often left out, and the Adjective becometh a Subſtantive of the Neuter gender: as, Fame is an evil thing,* fama eſt malum.

3. *The word* have *is ſometimes made in Latin by* eſt; *and then the Nominative caſe is turned into the Dative, and the Accuſative into the Nominative: as, I have a Mother,* ego habeo matrem, *which is rendred better,* eſt mihi mater.

4. Mine, thine, his, ours, yours, *are made in Latin by* meus, tuus, ſuus, noſter, veſter, *when you mean poſſeſſion: as, thy picture,* i. e. *which is thine,* pictura tua; *but if you mean paſſion, then by* mei, tui, ſui, noſtri, veſtri: *as, thy picture,* i. e. *of thee,* pictura tui.

5. *The Engliſh of the Infinitive mood ſhewing the reaſon of the Clauſe aforegoing, ſhall be put in the Gerund in* Dum: *as, I fear a day will not be enough to do it,* vereor, ut dies ſatis ſit ad agendum, *&c.*

The following Pages ſupply the Learner with variety of Examples as fitted to each Rule; I have uſed this Method among my own Scholars with very good ſucceſs: for, uſus promptos facit, *daily exerciſe brings things to perfection.*

The

The Rule of the Nominative case and the Verb.

A Verb personal agreeth with the Nominative *case in number and person, that is, the Verb must be the same number and person as the Nominative case is. Here note,* that all Nouns, Pronouns, and Participles are of the third person, *except* ego, tu, nos, *and* vos.

Examples.

A Wise man will hear, and will encrease learning, and a man of understanding will attain unto wise counsel, *Prov.* 1. v. 5.

The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction, v. 7.

My son, if sinners entice thee, consent thou not; if they say, come with us, let us lurk privily for the innocent without cause, v. 10, 11.

My son, walk not thou in the way with them, refrain thy foot from their path, v. 15.

Wisdom cryeth without, she uttereth her voice in the streets, v. 20.

How long ye simple ones will ye love simplicity, and the scorners delight in their scorning and fools hate knowledg, v. 22.

Turn ye at my reproof; Behold I will pour out my spirit upon you, I will make known my words unto you, v. 23.

My son, give me thine heart and let thine eyes observe my ways, *Prov.* 23. v. 26.

When

Verbum perſonale cohæret cum Nominativo numero & perſona.

The bare Latin words to be made into right Latin according to the Rule.

SApiens audio, & adjicio diſciplina, & intelligens comparo concilium doctiſſimus, *Prov.* 1. v. 5.

Reverentia Jehova ſum caput ſcientia, ſed ſapientia ac eruditio ſtultus ſperno, v. 7.

Filius meus, ſi peccator pelliceo tu, ne acquieſco; ſi dico, venio cum nos, abſcondo ego contra innocens impunè, v. 10, 11.

Filius meus, ne ambulo via cum ille; cohibeo pes tuus a ſemita ille, v. 15.

Sapientia recanto foris, in platea edo vox ſuus, v. 20

Quouſque O fatuus amo fatuitas, & deriſor deſiderio deriſio ſui, et ſtolidus habeo odium ſcientia, v. 22

Revertor ad correctio meus; ecce eructo ſpiritus meus vos, facio notus verbum meus vos, v, 23.

Filius meus, cedo ego cor tuus, & oculus tuus obſervo via meus, *Prov.* 23. v. 26.

Verbum

When a Verb cometh between two Nominative caſes of divers numbers, the Verb may indifferently accord with either of them, ſo that they be both of one perſon.

Examples.

The crown of the wiſe is their riches, but the fooliſhneſs of fools is folly, *Prov.* 14. v. 24.

The rich mans wealth is his ſtrong City, but the deſtruction of the poor is their poverty.

The beginning of ſtrife is as when one letteth out water, yet ſometimes the falling out of Lovers is the renewing of love, *Prov.* 17. v. 14.

Here note alſo that ſometime the infinitive mood of a Verb or elſe a whole Clauſe aforegoing, or elſe ſome member of a ſentence, may be the Nominative caſe to the Verb.

Examples.

It is better to dwell in the wilderneſs, than with a contentious and angry woman, *Prov.* 21. v. 19.

It is joy to the juſt to do judgment, but deſtruction ſhall be to the workers of iniquity, *Pro.* 21. v. 5.

To do juſtice and judgment, is more acceptable to the Lord than ſacrifice, *Prov.* 21. v. 3.

It is the glory of God to conceal a thing, but the honour of Kings is to ſearch out a matter, *Prov.* 25. v. 2.

It is not good to eat much honey, ſo for one to ſeek his own glory, is not glory, *Prov.* 5. v. 26.

And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God, *Eccleſ.* 3. v. 13.

The

Verbum inter duos Nominativos diverſorum numerorum cum alterutro convenire poteſt.

The bare Latin Words to be made into right Latin according to Rule.

Corona ſapiens ſum divitiæ ipſe, ſtultitia autem ſtolidus maneo ſtultitia, *Prov.* 14. v. 24.

Divitiæ opulentus ſum urbs is munitus, ſed ruina pauper ſum inopia ille.

Qui caput ſum contentio, laxo aquæ; aliquando tamen iræ amans ſum redintegratio amor, *Prov.* 17. v. 14.

Aliquando verbum Infinitum, &c.

The Latin words.

Sum melior habito in deſertus, quam cum mulier contentioſus & indignabundus, *Prov.* 21. v. 19.

Lætitia ſum juſtus facio jus, vero contritio ſum opera dans iniquitas, *Prov.* 21. v. 15.

Exerceo juſtitia & jus magis dilectus ſum Jehova quàm ſacrificium, *Prov.* 21. v. 3.

Sum honor Deus adſcondo res, honor autem Rex perveſtigo res, *Pro.* 25. v. 2.

Comedo mel plurimus non eſt bonus, ita perveſtigo honor ſuus, inhoneſtus, *Prov.* 25. v. 27.

Quinetiam quicunque homo comedo, & bibo fruorque bonum ex totus ſuus labor, is ſum donum Deus, *Eccleſ.* 3. v. 13.

Ad-

The Rule of the Substantive and Adjective.

An Adjective, whether it be a Noun, Pronoun, or Participle, agreeth with his Substantive in Case, Gender, and Number.

Examples

A gracious Woman retaineth Honour, and strong Men retain Riches, *Prov.* 11. v. 16.

The merciful Man doth good to his own Soul: but he that is cruel troubleth his own Flesh, v. 17.

A merry Heart maketh a chearful Countenance: but by sorrow of the Heart the Spirit is broken, *Prov.* 15. v. 13.

Better is a Dinner of Herbs where love is, than a stalled Ox, and hatred therewith, v. 17.

A wicked Messenger falleth into mischief, but a faithful Ambassador is health, *Prov.* 13. v. 17.

All the days of the afflicted are evil, but he that is of a merry Heart hath a continual Feast, *Prov.* 15. v. 15.

All the ways of Man are clean in his own Eyes, but the Lord weigheth the Spirits, *Prov.* 16. v. 2.

A Stone is heavy and the Sand weighty; but a Fools Wrath is heavier than them both, *Pro.* 27. v. 3.

Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised, *Prov.* 13. v. 30.

The sleep of a labouring Man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep, *Eccl.* 5. v. 12.

The

Adjectivum cum ſubſtantivo, genere, numero & caſu conſentit.

The Latin words.

Mulier gratioſus contineo honor, & potentior contineo divitiæ, *Prov.* 11. v. 16.

Vir benignus ſum ſui beneficus, autem crudelis turbo caro ſuus, v. 17.

Animus lætus bene afficio vultus: & dolor animus ſpiritus frangor, *Prov.* 15. v. 13.

Melior ſum cibarium olus ubi ſum dilectio, quam bos ſaginatus ubi ſum odium, v. 17.

Nuncius improbus incido in malum, autem legatus fidelis medicina facit, *Prov.* 13. v. 17.

Omnis dies pauper malus ſum, ſed lætus animus ſum convivium jugis, *Prov.* 15. v. 15.

Omnis via vir ſum purus in oculus ſuus, ſed Jehova perpendo ſpiritus, *Prov.* 16. v. 2.

Lapis ſum gravis, & arena ponderoſus, ſed indignatio ſtultus ſum gravior duo ille, *Pro.* 27. v. 3.

Gratia ſum fallax, & pulchritudo vanus; mulier præditus reverentia Jehova ipſe laus ſui comparo, *Prov.* 31. v. 30.

Dulcis ſomnus vir operarius, ſive parum, ſive multum comedo: ſaturitas autem ipſe dives non permitto ut dormio, *Eccl.* 5. v. 12.

The Rule of many Substantives singular.

Many Substantives singular with a conjunction copulative coming between them, will have an Adjective plural, which Adjective plural must agree with the Substantive of the most worthy Gender. Here note, That the Masculine Gender is more worthy than the Feminine, and the Feminine more worthy than the Neuter.

Examples.

Both Man and Woman, rich and poor meet together, the Lord is the Maker of them, *Pro.* 22. v. 2.

The Lyon and the Eagle are both greedy of their Prey; and where the Carcass is, there will the Eagles be gathered together, *Mat.* 24. v. 2.

The integrity of an upright Man and Woman shall guide them: but the perverseness of Transgressors shall destroy them, *Prov.* 11. v. 3.

But in things not apt to have Life, the Adjective must be put in the Neuter Gender.

Examples.

Before I was afflicted, I went astray, now thy Rod and thy Staff, they both have comforted me.

The hearing Ear, and the seeing Eye, the Lord hath made even both of them, *Prov.* 20. v. 12.

A Stone is heavy, and the Sand weighty; but a Fools Wrath is heavier than them both, *Pro.* 27. v. 3.

Divers Weights, and divers Measures, both of them are a-like Abomination unto the Lord, *Prov.* 20. v. 10.

The

Multa ſubſtantiva ſingularia copulata per conjunctionem, adjectivum plurale exigunt ; quod oportet conſentire ſubſtantiva dignioris generis. Hoc loco verò obſervandum eſt, quod dignius eſt maſculinum genus, quàm fœmininum vel neutrum, & dignius fœmininum quàm neutrum.

The Latin words.

Et homo & mulier, dives & pauper concurro, Jehova ſum creator ambo ille, *Prov.* 22. v. 2.

Leo & Aquila ſum ambo avidus præda ſuus ; & ubicunque ſum cadaver, illuc aquila congregor, *Matth.* 24. v. 28.

Integritas rectus homo & mulier deduco is : At perverſitas perfidioſus devaſto is, *Prov.* 11. v. 3.

Quæ vero res animatas ſignificant, &c.

Antequam affligor, erro, jam virga tuus, & baculus tuus, ipſe ſum conſolatus ego

Auris audiens, & oculus videns, Jehovah facio ambo ille, *Prov.* 20. v. 12.

Lapis ſum gravidus, & arena ſum ponderoſus, autem ira ſtolidus gravis ſum duo ille, *Prov.* 27. v. 3.

Diverſus pondus, & diverſus menſura, abominatio ſum Jehova æque uterque, *Pro.* 20. v. 10

The Rule of the caſe of the Relative.

When there cometh no Nominative caſe between the Relative and the Verb, the Relative ſhall be the Nominative caſe to the Verb.

Examples.

They that are of a froward heart, are an abomination to the Lord; but ſuch as are upright in their way, are his delight, *Prov.* 11. v. 20.

He that withholdeth corn, the people ſhall curſe him: but bleſſing ſhall be upon the head of him that ſelleth it, *Prov.* 11. v. 26.

He that diligently ſeeketh good, Procureth favour: but he that ſeeketh miſchief, it ſhall come unto him, *Prov.* 11. v. 26.

He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a branch, *Prov.* 11. v. 28

He that troubleth his own houſe, ſhall inherit the wind: and the fool ſhall be ſervant to the wiſe of heart, *Prov.* 11. v. 29.

He that tilleth his Land, ſhall be ſatisfied with bread: but he that followeth vain perſons, is void of underſtanding, *Prov.* 12. v. 11.

Whoſo loveth inſtruction, loveth knowledg, but he that hateth reproof, is brutiſh, *Prov.* 12. v. 1.

whoſo deſpiſeth the word, ſhall be deſtroyed; but he that feareth the Commandment, ſhall be rewarded, *Prov.* 13. v. 13.

He that ſpareth his rod, hateth his ſon; but he that loveth him, chaſteneth him betimes, *Prov.* 13. v. 24.

But

Quoties nullus nominativus interseritur inter relativum & verbum, relativum erit verbo nominativus.

The Latin words.

Qui sum petulans anima, sum abominatio Jehovâ; autem qui sum rectus via suus, sum is oblectamentum, *Prov.* 11. v. 20.

Qui prohibeo far, populus maledico ille: autem benedictio imminio caput is qui vendo ille, *Prov.* 11. v. 26.

Qui studiosè assequor bonum, comparo benevolentia: sed qui assequor malum, is evenio ille, *Prov.* 11. v. 26.

Qui confidò divitiæ suus, dicido, sed justus efflorescо velut ramus, *Prov.* 11. v. 28.

Qui perturiò domus suus, possideo ventus, & fatuus inservio prudens anima, *Prov.* 11. v. 29.

Qui colo ager suus, sum satur panis: autem qui sequor vanus, caro intelligentia, *Prov.* 12. v. 11.

Qui diligo instructio, diligo scientia, autem qui sperno admonitio, sum brutus, *Prov.* 12. v. 1.

Qui contemno verbum, perdor; autem qui revereor præceptum, compensor, *Prov.* 13 v. 13.

Qui conhibeo virga sua, odium habeo filium suum; autem qui diligo ille, castigo ille tempestive, *Prov.* 13. v. 24.

But if there come a Nominative case betwixt the Relative and the Verb, then the Relative shall be put in the Accusative case.

Examples.

Thou shalt not remove the ancient Land-Mark, which they of old time have set in thine inheritance, Which thou shalt inherit the land which the Lord thy God giveth thee to possess it, *Prov.* 22. v. 28.

There is a sore evil which I have seen under the Sun, namely, riches kept for the owners thereof to their hurt, *Eccl.* 5. v. 13.

Behold that which I have seen: It is good and comely for one to eat, and to drink, and to enjoy the good of all his labour that he taketh under the Sun, all the days of his life, which God giveth him: for it is his portion, v. 18.

I have seen the travel which God hath given to the sons of men to be exercised in it, *Eccles.* 3. v. 10.

He hath made every thing beautiful in his time, also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end, v. 11.

For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the Sun, *Eccles.* 6. v. 12.

Con-

At ſi Nominativus interponatur relativo & verbo, tum Relativum ponatur in Accuſativo.

The Latin words.

Ne amoveo terminus antiquus qui priſcus determino in poſſeſſio tuus, qui poſſideo in terra qui Jehova Deus tuus do tu ad poſſideo in jus hæreditarium, *Prov.* 22. v. 28.

Sum malum acer qui video ſub ſol; divitiæ qui aſſervor Dominus ſuus in malum ipſe, *Eccleſ.* 5. v. 13.

Ecce qui ego video: bonus & pulcher ſum comedo, ac bibo, & fruor bonus ex totus labor ſuus qui laboro ſub ſol, numerus dies vita ſuus, qui do is Deus, nam is ſum pars is, v. 18.

Video occupatio qui do Deus filius homo, ut occupo in is, *Eccleſ.* 3. v. 10.

Ipſe unuſquiſque facio pulcher ſuus tempus, etiam ſæculum expono animus ille; adeo nemo poſſum aſſequor opus qui Deus facio à principium uſque ad finis, v. 11.

Nam quis noſco qui bonus ſum homo in hic vita, numerus dies vita vanus ſuus, qui tranſigo velut umbra? quis enim indico poſſum homo qui ſum poſt ille ſub ſol, *Eccleſ.* 6. v. 12.

Conſider the work of God; for who can make that ſtreight which he hath made crooked? *Eccleſ.* 7. v. 13.

What profit hath a man of all his labour which he taketh under the Sun? *Eccleſ.* 1. v. 3.

The Rule of the Queſtion and Anſwer

When a Queſtion is asked, the Anſwer in Latin muſt be made by the ſame caſe of a Noun, and by the ſame tenſe of a Verb that the Queſtion is asked by.

Examples.

Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? *Anſw.* They that tarry long at the wine, they that go to ſeek mixt wine, *Prov.* 23. v. 29.

Whoſe eyes preſerve knowledg? *Anſ.* The eyes of the Lord preſerve knowledg, and he overthroweth the words of the tranſgreſſours, *Prov.* 22. v. 12.

What doth the Lord hate? *Anſ.* A proud look, a lying tongue, and hands that ſhed innocent bloud; an heart that deviſeth wicked imagination; feet that be ſwift in running to miſchief; a falſe witneſs that ſpeaketh lies, and him that ſoweth diſcord among brethren, *Prov.* 6. v. 17, 18, 19.

Who

Reſpicio opus Deus; nam quis poſſum corrigo is qui perverto? *Eccleſ.*7. v. 13.

Quid emolumentum ſum homo ex totus labor ſuus qui ſuſpicio ſub ſol? *Eccleſ.* 1. v. 3.

Interrogativum & ejus redditivum ejuſdem caſus & temporis erunt.

The Latin words.

Quis væ? quis eheu? quis contentio? quis loquacitas? quis vulnus impune? quis rubor oculus ſum? *Reſp.* Immorans apud vinum, euns ad inveſtigo vinum miſtus, *Prov.* 23. v.29.

Quis oculus cuſtodio ſcientia? *Reſp.* Oculus Dominus cuſtodio ſcientia, autem perverto res perfidioſus, *Prov.* 22. v. 12.

Quis dominus odium habeo? *Reſp.* Oculus elatus, lingua fallax, manuſque effunders ſanguis innocens; animus qui fabrico cogitatio iniquus; pes feſtinanter currens ad malum; teſtis falſus conflans mendacium, & immittens contentio inter frater, *Prov.* 6. v. 17, 18, 19.

Who ſhall there be no reward to? *Anſ.* There ſhall be no reward to the evil man, for the candle of the wicked ſhall be put out, *Prov.* 24. v. 20.

What pacifieth anger? *Anſ.* A gift in ſecret pacifieth anger, and a reward in the boſom ſtrong wrath, *Prov.* 21. v. 14.

What muſt we abſtain from? *Anſ.* From gluttony and drunkénneſs; for the glutton and the drunkard ſhall come to poverty, and drowſineſs ſhall cloath a man with rags, *Prov.* 23. v. 21.

The Rule of a Noun Subſtantive.

When two Subſtantives come together, and belong to divers things, the latter ſhall be the Genitive caſe.

Examples.

The glory of young men is their ſtrength, and the beauty of old men is the gray head, *Prov.* 20. v. 29.

The King's heart is in the hand of the Lord as the rivers of water, he turneth it whitherſoever he will, *Prov.* 21. v. 1.

The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly, *Prov.* 20. v. 27.

The heart of the prudent getteth knowledg, and the ear of the wiſe ſeeketh knowledg, *Prov.* 18. v. 15.

A fools lips enter into contention, and his mouth calleth for ſtroaks, *Prov.* 18. v. 6.

Qui ſum nullus præmium? *Reſp.* Sum nullus præmium malus, nam lucerna improbus extinguor, *Prov.* 24. v. 20.

Quis everto ira? *Reſp.* Bonum in abditus everto ira, & munus in ſinus vehemens excandeſcentia, *Prov.* 21. v. 14.

A quis abſtineo oportet ego? *Reſp.* A gula & ebrietas; Nam commiſſator & ebrioſus pauper fio, & dormitator induo pannunculus, *Prov.* 23. v. 21.

Quum duo ſubſtantiva diverſæ ſignificationis ſic concurrunt, ut poſterius a priore poſſideri quodammodo videatur, tum poſterius in genitivo ponitur.

The Latin words.

Ornamentum juvenis ſum vires ille, & decus ſenex ſum canities, *Prov.* 20. v. 29.

Animus Rex ſum in manus Jehova ut rivus aqua, inclino is quocunque volo, *Prov.* 21. v. 1.

Anima homo ſum lucerna Jehova, perveſtigans omnis penetralis venter, *Prov.* 20. v. 27.

Animus prudens poſſideo ſcientia, & auris ſapiens quæro ſcientia, *Prov.* 18. v. 15.

Os ſtolidus ineo contentio, & os, is advoco contuſio, *Prov.* 18. v. 6.

Os

A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul, *Prov.* 18. v. 17.

The rich mans wealth is his ſtrong City, and as a high wall in his own conceit, v. 11.

In the multitude of people is the Kings honour, but in the want of people is the deſtruction of the prince, *Prov.* 14. v. 28.

The Kings favour is towards a wiſe ſervant, but his wrath is againſt him that cauſeth ſhame, *Prov.* 14. v. 35.

The Rule of Adjectives with a Genitive Caſe.

An Adjective in the Neuter gender will have a Genitive caſe; alſo Adjectives that ſignifie deſire, knowledg, remembrance, *or* forgetting, *and ſuch like, together with Adjectives of Verbs ending in* Ax.

Examples.

The thing which hath been, it is that which ſhall be; and that which is done, is that which ſhall be done; and there is no new thing under the Sun, *Eccleſ.* 1. v. 9.

I communed with my own heart, ſaying, Lo I am come to great eſtate, and have gotten more wiſdom than all they which have been before me in *Jeruſalem*; yea, my heart had great experience of wiſdom and Knowledg, *Eccleſ.* 1. v. 16.

Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep; ſo ſhall much poverty come as a traveller, and thy want as an armed man, *Prov.* 6. v. 10, 11.

He

Os ſtolidus contritio ſum is, & labium is ſum tendiculum vita is, *Prov.* 18. v. 17.

Subſtantia dives ſum tanquam urbs munitus is, & tanquam murus editus in cogitatio ipſe, v. 11.

In multitudo populus ſum Decor Rex, ſed defectus natio contritio dominator advenio, *Prov.* 14. v 28.

Benevolentia Rex ſum erga ſervus intelligens, furor autem is ſum contra pudefaciens, *Prov.* 14. v. 35.

Adjectiva quæ deſiderium, notitiam, memoriam atque iis contraria ſignificant genitivum adſciſcunt.

The Latin Words.

Is qui ſum, is ſum qui futurus ſum; & is qui fio, is ſum qui fio, neque eſt quiſquam novus ſub ſol, *Eccleſ.* 1. v. 9.

Loquor ego cum animus meus, dicens, ecce ego amplifico, & adjicio ſapientia ſupra omnis qui ſum ante ego Hieroſolyma, etiam, animus meus percipio multus ſapientia & ſcientia, *Eccleſ.* 1. v. 16.

Adhuc pauculus ſomnus, pauculus dormitatio, pauculus complicatio manus ad dormio; interea multus paupertas advenio tanquam viator, & egeſtas tus tanquam vir clypeatus, *Prov.* 6. v. 10, 11.

Qui

He that is greedy and desirous of gain, troubleth his own house; but he that hateth gifts shall live, *Prov.* 15. v. 27.

When thou sittest to eat with a Ruler, be not desirous of his dainties; for they are deceitful meat, *Prov.* 23. v. 3.

Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them, *Eccles.* 12. v. 1.

If a man live many years, rejoyce in them all; yet let him remember the days of darkness, for they shall be many; all that cometh is vanity, *Eccles.* 11. v. 8.

Give strong drink to him that is ready to perish, and wine to him that is of an heavy heart; let him drink and forget his poverty, and remember his misery no more, *Prov.* 31. v. 6, 7.

Time is a devourer of things, and Vertue is a driver away of Vices, *&c.*

Also Nouns partitives, and certain interrogatives, with certain nouns of number, require a Genitive case.

Examples.

He that hath a froward heart, findeth no good: and he that hath a perverse tongue, falleth into mischeif: As some of you know by experience, *Prov.* 17. v. 20.

Qui avidus & cupidus ſum Lucrum, conturbo domus ſuus; qui verò odi donum, vivo, *Prov.* 15. v. 27.

Quando ſedeo ad veſcor cum Dominans, ne ſum appetens cupediæ is; ſum enim cibus mendax, *Prov.* 23. v. 3.

Sum memor Creator tuus in dies juventus tuus, tantiſper dum non advenio dies ipſe malus, & pertingo annus, quum dico, non ſum ego in iſte delectatio, *Eccleſ.* 12. v. 1.

Si homo vivens multus annus, lætor in hic omnis: attamen ſum non immemor dies tenebræ, nam multus ſum ille; quicquid evenio ſum vanitas, *Eccleſ.* 11. v. 8.

Do potus inebrians periturus, & vinum amarus animus; bibo ut obliviſcor paupertas ſuus & moleſtia ſuus non ſit memor amplius, *Prov.* 13. v. 6, 7.

Tempus ſum edax res, & virtus eſt fugax vitium, *&c.*

Nomina partitiva, aut partitive poſita, interrogativa quædam, & certa numeralia genitivo, a quo genus mutuantur gaudent.

The Latin words.

Perverſus animus non conſequor bonus, & verſutus lingua ſuus incido in malum, ſicut aliquis vos cognoſco experientia, *Prov.* 17. v. 20.

A friend loveth at all times, and a brother is born for adversity, so then choose whether of these thou hadst rather have, *Prov.* 17. v. 17.

wisdom is a tree of life to them that lay hold upon her, and happy is every one that retaineth her: both of us were taught this before the Master, *Prov.* 3. v. 18.

Because you have set at nought all my counsel, and would none of my reproof; you have hated knowledg, and did not choose the fear of the lord; therefore now is any man so miserable as you? *Prov.* 1. v. 25, 29.

I wisdom dwell with prudence, and find out the knowledg of witty inventions, counsel is mine: I am understanding, I have strength, and which of you is able to contend with me? *Prov.* 8. v. 12, 14.

How have I hated instruction, and my heart despised reproof? I was chief of all in all evil in the midst of the congregation and Assembly, *Prov.* 5. v. 14.

The lips of the righteous feed many, but how many fools die for want of wisdom? *Prov.* 10. v. 21.

A word fitly spoken, is like apples of gold in pictures of silver; not withstanding, no man is wise at all times, *Prov.* 25. v. 11.

The

Amicus omnis tempus diligo, & frater enaſcor in anguſtia, igitur uter hic malo accipio, *Prov.* 17. v. 17.

Sapientia ſum arbor vita prehendens is, & tenens is quiſque beatus: ambo nos dc-ceor hoc coram magiſter, *Prov.* 3. v. 18.

Quoniam abſtraho tu ab omnis concilium meum, & nolo correctio mea; odi ſcientia, & non eligo reverentia Jehova; propterea an quiſquam homo ſum æque miſer ac tu? *Prov.* 1. v. 25, 29.

Ego ſapientia cohæreo prudentia, & habeo preſens ſcientia ſumma ſolertia, ſum meum concilium: ſum prudentia, ego ſum robur, & quis vos poſſum contendo cum ego? *Prov.* 8. v. 12, 14.

Quomodo odi eruditio, & correctio ſperno animus meus? verſor primus omnis in cunctus malus in medius congregatio & cætus, *Prov.* 5. v. 14.

Labium juſtus paſco multus, ſed quot ſtultus morior dementia? *Prov.* 10. v. 21.

Verbum dictus commode, ſum velut malum aureus cum figura argenteus; autem, nemo mortalis ſapio omnis hora, *Prov.* 25. v. 11.

The Rule of Adjectives with a Dative Case.

Adjectives that ſignifie profit or diſprofit, likeneſs or unlikeneſs, pleaſure, ſubmitting, or belonging to any thing; alſo Adjectives of the paſſive ſignification in Bilis, *and participiales in* Dus, *require a Dative Caſe.*

Examples.

It is not good for Kings to drink wine, nor for princes to deſire ſtrong drink: leſt they drink, and forget the law, and pervert the judgment of the afflicted, *Prov.* 31. v. 4, 5.

Pleaſant words are as an honey-comb, ſweet to the ſoul, and health to the bones, *Prov.* 16. v. 24.

There is a way that ſeemeth profitable to a man, but the end thereof are the ways of death, v. 25.

Ointment and perfume are pleaſant to the heart, ſo is the ſweetneſs of a mans friend by hearty counſel, *Prov.* 27. v. 9.

It is pleaſant to the juſt to do judgment: but deſtruction ſhall be to the workers of iniquity, *Pro.* 21. v. 15.

The full ſoul loatheth an honey-comb; but to the hungry ſoul every bitter thing is ſweet, *Prov.* 27. v. 7.

A good man is rather to be choſen by thee than great riches, and loving favour is better than ſilver and gold, *Prov.* 22. v. 1.

To do juſtice and judgment, is more acceptable to the Lord than ſacrifice, *Prov.* 21. v. 3.

He

Adjectiva quibus commodum aut incommodum, ſimilitudo, diſſimilitudo voluptas, ſubmiſſio, aut relatio ad aliquid ſignificatur, in dativum tranſeunt.

The Latin words.

Non ſum bonus Rex bibo. vinum, nec dominator deſidero potus inebrians: ne bibo, & ſim immemor ſtatutum, & muto jus affiictus, *Prov.* 31. v. 4, 5.

Sermo amœnus ſum ut favus, dulcis anima, & ſanans os, *Prov.* 16. v. 24.

Sum via qui videor utilis homo, attamen finis is ſum via mors, v. 25.

Unguentum & ſuffitus ſum jucundus animus, ita dulcedo amicus ſui concilium bonus, *Prov.* 27. v. 9.

Jucundus ſum juſtus faci, jus, contritio vero ſum operans iniquitas, *Prov.* 21. v. 15.

Anima fatur calco favus, vero anima famelicus omnis amarus dulcis ſum, *Prov.* 27. v. 7.

Bonus nomen ſum magis optandus tu, quam divitiæ amplus, & gratia aurum & argentum melior, *Prov.* 22. v. 1.

Exerceo juſtitia & jus, ſum magis dilectus Jehova, quam ſacrificium, *Prov.* 21. v. 3.

He that is in diſtreſs, is to be lamented of all.

He that hath no Rule over his own ſpirit, is like a City that is broken down, and without walls, *Prov.* 25. v. 28.

The Rule of Adjectives with an accuſative caſe.

The meaſure of length, breadth, or thickneſs of any thing, is put after Adjectives in the Accuſative caſe.

Examples.

Alſo thou ſhalt make a Mercy-ſeat of pure gold, two cubits and a half long, and a cubit and a half broad, *Exod.* 25. v. 17.

He built alſo an houſe, called the *Foreſt of Lebanon*, an hundred cubits long, and fifty cubits broad, and thirty cubits high, upon four rows of Cedar pillars: and Cedar beams were laid upon the pillars, 1 *King.* 7. v. 2.

And he made a porch of pillars, fifty cubits long, and thirty cubits broad, and the porch was before them, even before them were thirty pillars, v. 6.

And the porch before the Temple of the houſe was 20 cubits long, according to the breadth of the houſe, and ten cubits broad before the houſe, 1 *King.* 6. v. 3.

And

Qui ſum in calamitas, ſum flendus omnis.

Qui non habeo imperium in ſpiritus ſuus, ſum ſimilis civitas diſruptus, & abſque murus, *Prov.* 25. v. 28.

Magnitudinis menſura ſubjicitur Adjectivis in Accuſativo.

The Latin words.

Et facio operculum propitiatorius ex aurum purus longus duo cubitus cum dimidium & latus ſeſquicubitus, *Exod.* 25. v. 17.

Deinde ædifico domus, ſaltus Libanus, longus centum cubitus, & latus quinquaginta cubitus, & altus triginta cubitus, ſuper quatuor ordo columna Cedrinus; & trabs Cedrinus imſitus columna, 1 *King.* 7. v. 2.

Præterea facio porticus columna, longus quinquaginta cubitus, & latus triginta cubitus, ita ut porticus ſum ſecundum aſpectus ille, etiam ſecundum aſpectus ille ſum triginta columna, v. 6.

Et porticus ſum ante templum domus longus viginti cubitus, ſecundum latitudo domus, & decem cubitus latus ante domus, 1 *King.* 6. v. 3.

And the nethermoſt gallery was five cubits broad, and the middlemoſt ſix cubits broad, and the third ſeven cubits broad, 1 *Kings* 6. v. 6.

And the place of the Oracle within was twenty cubits long, and twenty cubits broad, and twenty cubits high; and he covered it with pure gold, and covered the Altar with Cedar, v. 20.

The Rule of Adjectives with an Ablative caſe.

Adjectives that ſignifie fulneſs, emptineſs, plenty or want, require ſometimes a Genitive, ſometimes an Ablative caſe.

Examples.

Wiſdom is a thing abounding with plenty, riches, and honour are with her; yea, durable riches and righteouſneſs, *Prov.* 8. v. 18.

I beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding, *Prov.* 7. v. 7.

He that is full of wrath, exalteth folly; but a man of underſtanding is of an excellent ſpirit, *Prov.* 17. v. 27.

A man that is full of cunning, ſcaleth the City of the mighty, and caſteth down the ſtrength of the confidence thereof, *Prov.* 21. v. 22.

A man abounding with knowledg, keepeth his mouth and his tongue, and ſo keepeth his ſoul from troubles, v. 23.

Some

Et ſubſtructio imus ſum latus quinque cubitus, & medianus latus ſex cubitus, tertianus autem latus ſeptem cubitus, 1 *King.* 6. v. 6.

Et anterior pars adytum ſum longus viginti cubitus, & latus viginti cubitus, ac altus viginti cubitus, & tego purus aurum, & tego altare Cedrus, v. 20.

Adjectiva quæ ad copiam egeſtatemve pertinent interdum ablativo, interdum genitivo gaudent.

The Latin words.

Sapientia ſum res abundans copia, divitiæ, & honor ſum penes ſui; etiam ſubſtantia perdurans & juſtitia, *Prov.* 8. v. 18.

Video inter fatuus, animadverto inter filius, puer carens intelligentia, *Prov.* 7. v. 7.

Qui ſum plenus iracundia, extollo ſtultitia; at homo intelligentia præditus ſum ſpiritus egregius, *Prov.* 17. v. 27.

Homo repletus aſtutia, conſcendo civitas potens, ac dejicio robur fiducia is, *Prov.* 21. v. 22.

Vir præditus ſcientia, obſervo os ſuus & lingua ſuus, & ita conſervo anima ſuus ab anguſtia, *Prov.* 21. v. 23.

Some men being rich in plenty and charity, have a bountiful eye, the ſame ſhall be bleſſed: for they give of their bread to the poor, *Prov.* 22 v. 9.

A man wanting underſtanding, runneth oftentimes into many hurtful and fooliſh luſts, which drown men in perdition; but a wiſe man looks well to his going, *Prov.* 22. v. 3.

As a Jewel in a ſwines ſnout; ſo is a fair woman without diſcretion, *Prov.* 11. v. 22.

Theſe Adjectives, dignus, indignus, præditus, captus, contentus, *with ſuch others will have an Ablative caſe; alſo Adjectives that are of the comparative degree, and have* by *or* than *after them.*

Examples

The labourer is worthy of his hire, but the robbery of the wicked ſhall deſtroy them, becauſe they refuſe to do judgment, *Prov.* 21. v. 7.

The deſire of the ſlothful killeth him, the ſame is unworthy of a reward, for his hands refuſe to labour, *Prov.* 21. v. 25.

He that is taken with pleaſure, ſhall be a poor man: he that loveth wine and oyl, ſhall not be rich, *Prov.* 21. v. 17.

Some men are contented with a little, but the abundance of the rich will not ſuffer him to ſleep, *Eccleſ.* 5. v. 12.

Quidam dives copia & charitas, habeo benignus oculus, idem benedicor; nam do de panis ſuus tenuis, *Prov.* 22. v. 9.

Vir egens prudentia, curro ſæpe in multus noxens & vanus libido, qui immergo homo in ruina; ſapiens autem ſtudioſe vigilo progreſſus ſuus, *Prov.* 22. v. 3.

Velut aureus monile ad roſtrum porcus; ſum mulier pulcher, & vacuus ratio, *Prov.* 11. v. 22

Dignus, indignus, præditus, captus, contentus, extorris, auferendi caſum adjectum volunt.

The Latin words.

Operarius ſum dignus merces, ſed vaſtitas improbus diſſeco ipſe, quia renuo exerceo jus, *Prov.* 1. v. 7.

Deſiderium piger mors afficio is, idem ſum indignus præmium, quoniam manus is renuo facio quicquam, *Prov.* 21. v. 25.

Qui ſum captus voluptas, vir egens ſum: qui amo vinum & unguentum, non ſum dives, *Prov.* 21. v. 17.

Quidam homo ſum contentus pauculum, autem ſaturitas dives non permitto is dormio, *Eccleſ.* 5. v. 12.

The poor that walketh in his integrity, is better than he that is perverſe in his lips, and is a fool, *Prov.* 19. v. 1.

Alſo, that the ſoul be not endowed with knowledg, it is not good; and he that haſteth with his feet, ſinneth, *Prov.* 19. v. 2.

A poor and wiſe child is better than an old and fooliſh King, who will no more be admoniſhed, *Eccleſ.* 4. v. 13.

A little with the fear of the Lord is better by far, than the Revenues of the wicked.

Better by a great deal is a poor man that feareth the Lord, than he that perverteth his ways, though he be rich, *Prov.* 28. v. 6.

Any Adjective or Verb will have an Ablative caſe of the Inſtrument, of the Cauſe, of the manner of doing.

Examples.

The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit, and overwhelmed with grief, who can bear? *Prov.* 18. v. 14.

A Land is often burthened with oppreſſions; but by a man of underſtanding, ſhall the ſtate thereof be prolonged.

A man is joyful by the anſwer of his mouth, and a word ſpoken in due ſeaſon, how good is it? *Prov.* 15. v. 23.

The

Pauper ambulans integrè, ſum melior perverſus labium ſuus, qui ſum ſtolidus, *Prov.* 19. v. 1.

Etiam quod animus non ſum prædituſ Scientia, non ſum bonus; ac præceps pes pecco, *Prov.* 19. v 2.

Egens puerulus & ſapiens ſum melior princeps ſenex & ſtultus, qui rentio admoneo, *Eccleſ.* 4. v. 13.

Pauculum cum reverentia Jehova ſum melior multum, divitiæ improbus.

Sum melior multum pauper qui revereor Jehova, perverſus huc & illuc ſui flectens, quamvis ſum dives, *Prov.* 28. v.6.

Quod vis, adjectivum aut verbum ſignificans cauſam, formam vel modum rei, regit ablativum.

The Latin words.

Spiritus vir ſuſtento ægritudo ipſe, autem ſpiritus fractus, ac oppreſſus dolor, quis attolio? *Prov.* 18. v. 14.

Gens ſum ſæpè gravatus ſubſcriptio, ſed vir ſcientia, ſtatus is prolongor.

Vir gaudeo reſponſum os ſuus, nam res tempus ſuus ô quam bonus ſum, *Prov.* 15. v. 23.

Or-

The glory of young men is their ſtrength: and the beauty of old men (although they be even crooked with old age) is the gray head, *Prov.* 20. v. 29.

Some are pale with anger, for wrath is cruel, and anger is outragious: but who is able to ſtand before envy? *Prov.* 27. v. 4.

Verbs with an Ablative caſe.

Examples.

The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

An Hypocrite with his tongue deſtroyeth his neighbour: but by knowledg ſhall the juſt be delivered.

A man ſhall be ſatisfied with good by the fruit of his mouth: and the recompence of a mans hands ſhall be rendred unto him, *Prov.* 12. v. 13.

Wealth gotten by vanity, ſhall be diminiſhed; but he that gathereth by labour, ſhall encreaſe, *Prov.* 13. v. 11.

Evil purſueth ſinners ſeveral ways, but to the righteous good ſhall be repayed, *Prov.* 13. v. 21.

Verbs of buying and ſelling, will have an Ablative caſe of the price.

Examples.

There is Gold, and a multitude of Rubies; but the lips of knowledg are as a precious Jewel, which is ſold at a great rate, *Prov.* 20. v. 15.

wiſdom

Ornamentum juvenis ſum vires ipſe: & decus ſenex (quamvis ſum curvus ſenectus) canities, *Prov.* 20. v. 29.

Quidam ſum pallidus ira, nam crudelis excandeſcentia ſum, & ira ſum furens: at quis conſiſto coram invidentia? *Prov.* 27. v. 4.

Verba cum Ablativo caſu.

The Latin words

Juſtitia rectus dirigo via ipſe: ſed improbus decido ſcelus ſuus.

Hypocrita lingua ſuus perdo vicinus ſuus: ſed ſcientia juſtus ſervor.

Vir ſatior bonus ex fructus os ſuus, etiam retributio opus ſuus recipio ſui, *Prov.* 12. v. 13.

Subſtantia ex vanitas diminuor: qui autem congrego labor, augeo is, *Prov.* 13. v. 11.

Malus inſector peccator varius modus, autem bonus juſtus compenſor, *Prov.* 13. v. 21.

Quibuſlibet verbis ſubjicitur nomen pretii in ablativo caſu.

The Latin words

Sum aurum,& copia carbunculus; ſed labium ſcientia ſum tanquam gemma pretioſus, qui multum vendor, *Prov.* 20. v. 15.

Sa-

Wiſdom cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof, *Job* 28. v. 15.

It can never be ſold for the gold of Ophir, the precious Onyx, or the Saphyr, v. 16.

No mention ſhall be made of Coral, or of Pearls: for the price of Wiſdom is above Rubies, v. 18.

The Topaz of *Ethiopia* ſhall not equal it, neither ſhall it be valued with pure gold, v. 19.

Whence then cometh Wiſdom, and where is the place of underſtanding? for it far exceeds all things, neither can it be purchaſed with gold, v. 20.

God underſtandeth the way thereof, and he knoweth the place thereof; And unto man he ſaid, Behold, the fear of the Lord is wiſdom, and to depart from evil is underſtanding, which to do is better than all things which may be purchaſed with gold, v. 28.

The

Sapientia non poſſum emor aurum, neque argentum appendor in pretium is, *Job.* 28. v. 15.

Non poſſum taxor aurum Ophirius, Sardius pretioſus, aut Saphirus, 4. 16.

Sandaſtrum aut unio nullus fio mentio, nam acquiſitio ſapientia præeo Carbunculus, v. 18.

Non poſſum quiſquam æſtimo is Topazium Æthiopicus, non poſſum taxor aurum purus, v. 19.

Unde igitur ſapientia advenio, & ubinam ſum locus intelligentia ? nam longè ſupero omnis, neque poſſum poſſideor aurum, v. 20.

Deus intelligo via is, & ipſe ſcio locus is; dico vero homo, en, reverentia Dominus ſum ſapientia, & recedo a malum intelligentia, qui facio ſum melior omnis iſte qui poſſideor aurum, v. 28.

Quibus

The Rule of the Ablative caſe abſolute.

A Noun or Pronoun Subſtantive joyned with a Participle expreſſed or underſtood, and having no other word whereof it may be governed, ſhall be put in the Ablative caſe abſolute.

Examples.

When pride cometh, then cometh ſhame; but with the lowly is wiſdom, *Prov.* 11. v. 2.

When a wicked man dieth, his expectation ſhall periſh: and the hope of unjuſt men periſheth, *Prov.* 11. v. 7.

When it goeth well with the righteous, the City rejoyceth: and when the wicked periſh, there is ſhouting, v. 10.

The rich and the poor meet together, the Lord making them all, *Prov.* 22. v. 2.

Then ſhall the kingdom of Heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the bridegroom, *Matt.* 25. v. 1.

And while the Bridegroom tarried, they all ſlumbred, and ſlept, v. 5.

But thou, when thou prayeſt, enter into thy Cloſet; and when thou haſt ſhut thy door, pray to thy father in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.

And when *Herod* the King heard theſe things, he was troubled, and all *Jeruſalem* with him, *Matth.* 1. v. 3.

And when they ſaw the Star, they rejoyced with exceeding great joy, v. 10.

The

Quibuſlibet verbis additur Ablativus abſolute ſumptus.

The Latin words.

Arrogantia veniens, venio ignominia; ſed apud modeſtus ſum ſapientia, *Prov.* 11. v. 2.

Homo improbus moriens, pereo expectatio: etiam ſpes valentiſſimus pereo, *Prov.* 11. v. 7.

De bonum juſtus, urbs exulto, & pereuns improbus, canticus exerceor, v. 10.

Dives & pauper inter ſui occurro, efficiens hic omnis Jehova, *Prov.* 22. v. 2.

Tunc regnum Cælum ſum ſimilis decem virgo, qui ſumptus Lampas ſuus, & exeo in occurſus ſponſus, *Matt.* 25. v. 1.

Morans autem ſponſus, omnis nicto, & dormio, v. 5.

Verò tu, quum precor, introeo in tuus conclave; & oſtium clauſus tuus, precor pater tuus in occultus, & pater tuus qui aſpicio tu in occultus, reddo tu in propatulum.

Hic autem auditus *Herodes* Rex turbo, & totus *Hieroſolyma* cum is, *Matt.* 1. v. 3.

Viſus autem ſtella, gaudeo gaudium magnus valde, v. 10.

Verba

The Rule of Verbs with a Nominative caſe after them.

Theſe Verbs will have a Nominative *caſe after them,* viz. *all Verbs ſubſtantives, and certain paſſives of* calling, *together with Verbs of* geſture, *and all Verbs with Adjectives.*

Examples.

The way of the wicked is an abomination to the Lord : but he loveth him that follows after righteouſneſs, *Prov.* 15. v. 9.

A ſound heart is the life of the fleſh, but envy the rottenneſs of the bones, *Prov.* 14. v. 30.

The fear of the Lord is a fountain of life, to depart from the ſnares of death, v. 27.

Childrens children are the crown of old men: and the glory of children are their fathers, *Prov.* 17. v. 6.

Here note, The Verb Sum, *hath ſometimes a double Dative caſe.*

Examples.

The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleaſant words, *Prov.* 15. v. 26.

The way of the Lord is ſtrength to the upright, but the wicked are overthrown by their wickedneſs, *Prov.* 10. v. 29.

Divers weights are an abomination to the Lord, and a falſe ballance is not good, *Prov.* 20. v. 23.

They

Verba ſubſtantiva, ſum, forem, *&c. verba vocandi paſſiva*, *ut* nominor, *&c. item verba geſtus*, *ut* ſedeo, *utrinque nominativum expetunt.*

The Latin words.

Via improbus ſum abominatio Jehova: ſed amo ille qui ſector juſtitia, *Prov.* 15. v. 9.

Animus ſanus ſum vita caro, invidentia autem putredo os, *Prov.* 14. v. 30.
Reverentia Jehova ſum ſcaturigo vita, ad recedo a tendicula mors, v. 27.
Corona ſenex ſum nepos: & ornamentum filius ſum pater ipſe, *Prov.* 17. v. 6.

Sum *cum compoſitis duplicem regit Dativum.*

The Latin words.

Cogitatio improbus ſum abominatio Jehova; ſed ſermo mundus ſum ſermo amænus, *Prov.* 15. v. 26.
Via Jehova ſum integer Robur, improbus autem evertor ſcelus ſuus, *Prov.* 10. v. 29.

Diverſus pondus ſum abominatio Jehova, & lanx doloſus non ſum bonus, *Prov.* 20. v. 23.

They that are of a froward heart are an abomination to the Lord: but such as are upright in their way, are his delight, *Prov.* 11. v. 20.

The Rule of Verbs with a Genitive case.

These Verbs govern a Genitive case: 1. Sum. *when it signifieth pertaining to a thing:* 2. *Verbs that betoken to esteem, or regard:* 3. *Verbs of Accusing Condemning, Warning, or Acquitting of the fault:* 4. *Verbs that signifie to be busie about, to have mercy, to take pity:* 5. *To remember, or forget.*

Examples.

The earth is the Lords, and the fulness thereof; the world, and they that dwell therein, *Psal.* 24. v. 1.

Riches are very much regarded, but the poor man that walketh in his integrity, is better than he that perverteth his ways, though he be rich.

Accuse not a Servant of any crime to his Master, lest he curse thee, and thou be found guilty; Besides, he that accuseth another man of a fault, ought to look to himself, *Prov.* 30. v. 10.

And Jesus answered and said unto her, *Martha, Martha,* Thou art careful and troubled about many things; but one thing is needful, and *Mary* hath chosen that good part which shall never be taken away from her, *Luke* 10. v. 41, 42.

He that despiseth his neighbour, sinneth; but he that hath mercy on the poor, happy is he, *Prov.* 14. v. 21.

Re

Perverſus animus ſum abominatio Jehova: acceptus vero is integer via, *Prov.* 11. v. 20.

Sum *genitivum poſtulat, quoties ſignificat poſſeſſionem, aut ad aliquid pertinere,* &c.

The Latin words.

Jehova ſum terra, & qui impleo is; orbis habitabilis, & habitans in is, *Pſal.* 24. v. 1.

Divitiæ magnum æſtimor, ſed vir gens qui ambulo integritas ſuus, ſum melior ille qui perverto via ſuus quamvis ſum dives.

Ne inſimilo ſervus crimen ullus apud Magiſter, ne maledico tu, & reus perago; præterea, qui alter incuſo probrum, ipſe ſui tueor oportet. *Prov.* 30. v. 10.

Reſpondens autem Jeſus dico is, *Martha, Martha,* ſolicitus ſum, & ſatago de multus res; Atqui unus ſum opus, & *Maria* eligo bonus pars qui non auferor ab is, *Luke* 10. v. 41, 42.

Qui contemno proximus, pecco; qui autem miſereſco pauper, beatus ille ſum, *Prov.* 14. v. 12.

Remember not the ſins of my youth, nor my tranſgreſſions; according to thy mercy remember thou me for thy goodneſs ſake, O Lord, *Pſal.* 25. v. 7.

My ſon, forget not my Law; but let thine heart keep my Commandments, *Prov.* 3. v. 1.

The Rule of Verbs with an Accuſative caſe.

Verbs tranſitives are all ſuch as have after them an Accuſative caſe of the doer, or ſufferer.

Exampels.

Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe man, and he will love thee, *Prov.* 9. v. 8.

A gracious Woman retanieth honour: and ſtrong men retain riches, *Prov.* 11. v. 16.

He that ſpeaketh truth, ſheweth forth righteouſneſs: but a falſe witneſs deceit, *Prov.* 12. v. 17.

A prudent man concealeth knowledg; but the heart of fools proclameth fooliſhneſs, v. 22.

A wiſe ſon heareth his fathers inſtruction: but a ſcorner heareth not rebuke, *Prov.* 13. v. 1.

Righteouſneſs keepeth him that is upright in the way, but wickedneſs overthroweth the ſinner, *Prov.* 13. v. 6.

He that keepeth his mouth, keepeth his life; but he that opneth wide his lips, ſhall have deſtruction, v. 3.

Whoſo deſpiſeth the word, ſhall be deſtroyed: but he that feareth the Commandment, ſhall be rewarded, *Prov.* 13. v. 13.

Ne recordor peccatum pueritia meus, nec defectio meus; pro benignitas tuus recordor tu ego propter bonitas tuus Jehova, *Pſal.* 25. v. 7.

Filius meus ne obliviſcor doctrina meus, ſed animus tuus cuſtodio præceptum meus, *Pro.*3.v.1.

Verba tranſitiva cujuſcunque generis, ſive activi, ſive communis, ſive deponentis, exigunt accuſativum.

The Latin words.

Ne corripio deriſor, ut non odium proſequor tu; corripio ſapiens, & amo tu, *Prov.* 9. v. 8.

Mulier gratioſus contineo honor: & potens homo contineo divitiæ, *Prov.*11. v.16.

Qui efflo veritas, indico juſtitia eſtis autem falſus efflo dolus, *Prov.* 12. v. 1.

Homo callidus tego ſcientia, animus autem ſtolidus proclamo ſtultitia, v. 22.

Filius ſapiens audio eruditio pater: at deriſor non increpatio audio, *Prov.*13. v. 1.

Juſtitia cuſtodio integer via improbitas verò perverto peccator, v. 6.

Qui cuſtodio os ſuus conſervo vita ſua qui divarico labium ſuus, contritio evenio is, v. 3.

Qui contemno verbum, corrumpor: qui autem revereor præceptum recipio præmium, *Prov.* 13. v. 13.

A ſoft anſwer turneth away wrath: but grievous words ſtir anger, *Prov.* 15. v. 1.

The tongue of the wiſe uſeth knowledg aright: but the mouth of fools pourerh out fooliſhneſs, v. 2.

They would none of my counſel, they deſpiſed all my reproof. Therefore they ſhall eat of the fruit of their own way, and be filled with their own devices, *Prov.* 1. v. 30, 31.

The Rule of the Gerund in Di.

The Gerund in Di *may be uſed after certain Subſtantives and Adjectives governing a Genitive caſe*

Examples.

Wiſdom is the principal thing, therefore get Wiſdom; and with all thy getting, get underderſtanding: for all men are held with a deſire of underſtanding, *Prov.* 4. v. 7.

Enter not into the path of the wicked, and go not in the way of evil men: for no occaſion of taking heed is to be let paſs, *Prov.* 4. v. 14.

They that go down to the Sea in ſhips, that do buſineſs in great waters, theſe ſee the works of the Lord, and his wonders in the deep: but they that are unwonted to ſail, become ſea-ſick.

There is a time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted, *Eccl.* 3. v. 2.

Reſponſio mollis averto excandeſcentia: verbum autem moleſtus excito ira, *Prov.* 15. v. 1.

Lingua ſapiens profero ſcientia bonus: os autem ſtolidus eructo ſtultitia, v. 2.

Renuo concilium meus, contemno omnis correctio meus. Sic comedo de fructus via ſuus, & ex concilium ſuus parvus ſaturor, *Prov.* 1. v. 30,31

Gerundia in Di *pendent a quibuſdam tum ſubſtantivis, tum Adjectivis.*

The Latin words.

Caput ſum ſapientia, acquiro ſapientia is & totus acquiſitio tuus acquiro prudentia: nam omnis teneor deſiderium diſco, *Prov.* 4. v. 7

Iter improbus ne ingredior, neque incedo per via malus: nullus enim occaſio cavendus ſum amittendus, *Prov.* 4. v. 14.

Qui deſcendo in mare navis, exercens ars in aqua amplus, ipſe video opus Jehova, & mirabilis is in profundum: autem inſuetus navigo, nauſeo.

Tempus pario, & tempus morior; tempus plantor, & tempus extirpor qui ſum plantatus, *Eccl.* 3. v. 2.

A time to kill, and a time to heal: a time to break down, and a time build up, v. 3.

A time to weep, and a time to laugh: a time to mourn, and a time tu dance, v. 4.

A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing, v. 5.

The Rule of the Gerund in Do

The Gerund in Do, *is uſed with one of theſe prepoſitions*: a, ab, abs, de, e, ex, cum, in, pro, *and after a Verb.*

Examples

Buy the truth and ſell it not; take good heed and retain it: for it may be loſt by brangling too much, *Prov.* 23. v. 23.

He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction; for no body offends in being ſilent, but often in ſpeaking, *Prov.* 23. v. 3.

Accuſe not a ſervant to his Maſter, leſt he curſe thee, and thou be found guilty: moreover, there is more credit got by defenbing, than by accuſing.

The ſoul of the diligent ſhall be made fat; but the ſoul of the ſluggard deſireth, and hath nothing: for many good things are loſt by being neglected, *Prov.* 13. v. 4.

By

Tempus occido, & tempus curo : tempus rumpo, & tempus ædifico, v. 3.

Tempus fleo, & tempus rideo : tempus plango, & tempus ſalto. v. 4.

Tempus projicio lapis, & tempus congero lapis : tempus amplector, & tempus longe recedo ab amplexus, v. 5.

Gerundia in Do *pendent ab his præpoſitionibus:* a, ab, abs de, e, ex, cum, in, pro, *& poſt verbum.*

The Latin words.

Comparo veritas, ac non vendo; diligenter caveo, ac retineo is : nam poſſum amittor nimium altercor, *Prov.* 23. v. 23.

Qui cuſtodio os ſuus, conſervo ſuiipſius, ſed qui divarico labium ſuus contritio evenio is ; nemo enim pecco tacco, loquor autem ſæpe, *Pro.* 13. v. 3.

Ne incuſo ſervus apud Magiſter, ut non maledico tu, ac tu probor reus : prætera major gloria comparor defendo quam accuſo.

Anima ſedulus efficior pinguis, ſed anima ipſe piger deſidero, & nihil adſum : multus enim bonus amittor negligo, *Prov.* 13. v. 4.

Propter

By meanes of a whoriſh woman a man is brought to a morſel of bread: and the Adultereſs will hunt for the precious life; for a woman burneth by being ſeen, *Prov.* 6. v. 26.

He is a diſcreet man who well perceives theſe two things, how he may keep a meen, as in giving, ſo in keeping.

As the Bird by wandring, as the Swallow by flying; ſo the curſe cauſeleſs ſhall not come, *Prov.* 26. v. 2.

All things are full of labour; man cannot utter it; the eye is not ſatisfied with ſeeing, nor the ear with hearing, *Eccl.* 1. v. 8.

The Rule of the Gerund in Dum.

The Gerund in Dum *is uſed after one of theſe prepoſition*, inter, ante, ad, ob, propter; *and when you have this word* muſt, *or* ought, *it muſt be made by the Gerund in* Dum.

Examples.

A man ſhall eat good by the fruit of his mouth, nevertheleſs thou muſt be ſilent when thy betters are preſent. *Prov.* 12. v. 14.

Where no counſel is, the people fall: but in the multitude of counſellors there is ſafety, therefore he muſt watch that deſireth to conquer, *Prov.* 11. v. 14.

We muſt not deſpiſe the poor; for he that deſpiſeth the poor, reproacheth his Maker.

Chriſt

Propter mulier meretrix homo devenio uſque ad fruſtum panis: etiam adultera venor anima pretioſus; nam fæmina uro video, *Prov.* 6. v. 26.

Vir ſapio qui benè percipio iſte duo, ut ſervo modus, do, ſic retineo.

Ut avicula erro, ut hirundo volito; ita maledictio immeritus non advenio, *Prov.* 26. v. 2.

Singulus res iſte fatigor, non poſſum quiſquam eloquor; non ſatior oculus video, neque auris audio, *Eccl.* 1. v. 8.

Gerundia in Dum *pendent ab his præpoſitionibus*: inter, ante, ad, ob, propter.

The Latin words.

Vir ſatior bonus ex fructus os ſuus, attamen ſileo quum ſuperior adſum, *Prov.* 12. v. 14.

Ubi non ſum concilium, populus corruo: ſalus autem ſum in amplitudo conſiliarius, igitur vigilo ſum is qui cupio vinco, *Prov.* 11. v. 14.

Non odium habeo pauper; nam qui contemno inops, contumelia afficio Jehova.

Chri-

Christ came for to redeem us from the wrath of God.

Open thy mouth, judg righteously, and plead the cause of the poor and needy: for here is a most large place to plead in, *Prov.* 31. v. 9.

As a roaring Lyon, and a raging Bear, which will take lusty courage before they be tamed: so is a wicked Ruler over the poor people, *Prov.* 28. v. 15.

A wicked man taketh a guift out of the bosom to pervert the ways of judgment, but take not thou a reward to discharge men, *Prov.* 17. v. 23

It is lawful to be merry at dinner-time, for a feast is made for laughter, and Wine maketh merry: but money answereth all things, *Eccl.* 10 v. 19.

The Rule of the first Supine.

The first Supine is put after Verbs and participles, that betoken moving to a place.

Examples.

All things have I seen in the dayes of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness: but go ye not about to destroy the good by pardoning the bad, *Eccl.* 7. v. 15.

Wisdom is good with an inheritance, and by it there is profit to them that see the Sun: but we are come to admonish thee, not to exact of thee, *Eccl.* 7. v. 11.

Chriſtus venio propter redimo ego ob iracundia Divinus.

Aperio os tuus, judico juſtè, ago cauſa pauper & inops: nam hic locus ad ego ampliſſimus, *Prov.* 31. v. 9.

Ut leo rugiens, & urſus decurſans, qui tollo ingens animus ante domo: ſic ſum dominator improbus in populus tenuis, *Prov.* 28. v. 15.

Vir improbus recipio munus e ſinus ad perverto iter jus, autem ne tu accipio præmium ad abſolvo homo, *Prov.* 17. v. 23.

Licet ſum hilaris inter prandeo, convivium enim paro ad lætitia, & vinum lætifico: ſed pecunia obedio omnis, *Eccleſ.* 10. v. 19.

Prius Supinum ſequitur verbum aut participium ſignificans motum ad locum.

The Latin words

Omnis video in dies vanitas meus; ſum juſtus qui pereo in juſtitia ſuus, & ſum improbus qui prolongo dies in malitia ſuus ſed ne eo perdo bonus ignoſco malus, *Eccl.* 7. v. 15.

Bonus ſum ſapientia cum poſſeſſio, & is emolumentum aſpiciens ſol: ſed venio admoneo tu, non flagito, *Eccl.* 7. v. 11.

Sermo

A word fitly ſpoken, is like apples of gold in pictures of ſilver; but he acteth like a thief, who cometh to ſnatch an apple from me whilſt I was a-ſpeaking,

A merry heart doth good like a medicine, but a broken ſpirit drieth the bones; therefore I will go to dinner, and will quickly come back again to play cheerfully, *Prov.* 17. v. 22.

Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end; for death will ſhortly come to remove thee out of the land of the living, *Prov.* 19. v. 20.

The Rule of the latter Supine.

The latter Supine is put after Noun Adjectives.

Examples.

There be many devices in a mans heart, for no ware is harder to be known than a man; nevertheleſs, the counſel of the Lord that ſhall ſtand, *Prov.* 19. v. 21.

A man void of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friend: but thou being wiſer, ſhall do what ſhall ſeem to thee beſt to be done, *Prov.* 17. v. 18.

The poor is hated even of his own neighbour, but the rich hath many friends: nevertheleſs, a true friend is an hard thing to be found, *Prov.* 14. v. 20.

Sermo opportune loquutus ſum quaſi pomum aureus in pictura argenteus; ſed facio tanquam fur, qui venio eripio à ego pomum inter loquor.

Animus lætus benè medicina facio, ſpiritus autem fractus exſicco os; eo igitur prandeo, & ſtatim redeo hilaritèr ludo, *Prov.* 17. v. 22.

Auſculto concilium, & accipio eruditio, ut ſapio tandem; nam mors venturus ſum tu repeto è terra vivens, *Prov.* 19. v. 20.

Poſterius ſupinum ſequitur nomina adjectiva.

The Latin words.

Multus cogitatio inſum animus homo, nam nullus merx difficilis cognoſco quàm homo; nihilominus, concilium Jehova ipſe ſto, *Prov.* 19. v. 21.

Homo demens complodo manus, & ſpondeo ante amicus ſuus: tu autem ſapiens, facio qui video facio optimus, *Prov.* 17. v. 18.

Pauper contemnor etiam à proximus, dives autem habeo multus amicus: attamen amicus verus ſum difficilis res invenio, *Prov.* 14. v. 20.

A wiſe man feareth and departeth from evil, but the fool rageth and is confident: nevertheleſs, that which is filthy to be done, the ſame is alſo baſe to be ſpoken, *Prov.* 14. v. 16.

I wiſdom dwell with prudence, and find out knowledg of witty inventions: for I ſhew men how to perfect things that are hard to be done, *Prov.* 8. v. 12.

A Brother offended is harder to be won than a ſtrong City: and their contentions are like the bars of a Caſtle, *Prov.* 18. v. 19.

Wiſdom reſteth in the heart of him that hath underſtanding: but that which is in the midſt of fools, is eaſie to be known, *Prov.* 14. v. 33.

The Rule of Time.

Nouns that betoken part of Time, be commonly put in the Ablative caſe; but Nouns that betoken continued Time, be commonly put in the Accuſative caſe.

Examples.

It is a very wholſom thing to riſe by break of day: but as the door turneth upon its hinges, ſo doth the ſlohful upon his bed, *Prov.* 26. v. 14.

Without counſel purpoſes are diſappointed, but in the multitude of Councellors they are eſtabliſhed: notwithſtanding, no man is wiſe at all hours, *Prov.* 15. v. 22.

And

Sapiens timeo, ac recedo à malum, ſtultus vero infero ſui, & prædidens ſum : qui ſum inhoneſtus facio, idem etiam turpis dico, *Prov.* 14. v. 16.

Ego prudentia cohæreo aſtutia, & habeo præſens ſcientia ſummus ſolertia: Indico enim homo perticio facio difficilis, *Prov.* 8. v. 12.

Frater defectio provocatus firmior ſum urbs munitus : & contentio hic ſum ut vectis arx, *Prov.* 18. v. 19.

In animus prudens requieſco ſapientia : qui autem ſum in ſtolidus, ſui cognoſco exhibeo, *Prov.* 14. v. 33.

Quæ ſigneficat partem temporis in ablativo frequentius uſurpantur, in accuſativo raro.

The Latin words.

Sum ſaluberrimus ſurgo diluculum : etiam ſicut janua moveor in cardo ſuus, ità piger in lectus ſuus, *Prov.* 26. v. 14.

Abſque concilium res irritus fio, ſed in amplitudo conciliarius confirmor : veruntamen, nemo omnis hora ſapio, *Prov.* 15. v. 22.

And further by theſe, my Son, be admoniſhed: of making many books there is no end, and much ſtudy is a wearineſs of the fleſh, as he may eaſily find that writeth many things late at night *Eccl.* 12. v. 12.

Nouns that betoken a continued term of time, muſt be put in the Accuſative caſe.

Examples.

But if a man live many years, and rejoyce in them all; yet let him remember the days of darkneſs, for they ſhall be many. All that cometh is vanity, *Eccl.* 21. v. 8,

And your children ſhall wander in the wilderneſs forty years, and bear the puniſhment of your whoredoms, until your carcaſſes be waſted in the wilderneſs, *Numb.* 14. v. 33.

And *Adam* lived an hundred and thirty years, and begat a ſon in his own likeneſs, and after his own image, and called his name *Seth*, *Gen.* 5. v. 3.

The Rule of Space.

Nouns that ſignifie ſpace between place and place, be commonly put in the Accuſative caſe, and ſometimes in the Ablative.

Examples

Among all this people, there were ſeven hundred choſen men left-handed, every one could ſling ſtones at a hairs-breadth, and not miſs, *Judges* 20. v. 16.

The

Potiùs ex iſte filius meus, admonitus ſum: & facio liber multus nullus ſum finis, & lectio multus ſum fatigatio caro, ſicut facilè agnoſco, qui ſcribo plurimus multus nox, *Eccl.* 12. v. 12.

Quæ autem durationem temporis, & continuationem denotant in accuſativo, interdum & in ablativo efferuntur.

The Latin words.

Sed ſi homo vivens annus multus, in is omnis lætor; attamen oportet is recordor dies tenebræ, nam multus ſum ille. Quicquid evenio vanitas ſum, *Prov.* 12. v. 8.

Filius vero veſter paſcens in deſertus quadraginta annus, & fero pœna ſcortatio veſter, donec deficio cadaver veſter in deſertus, *Numb.* 14. v. 33.

Et *Adam* vivo triginta & centum annus, gigno filius ad ſimilitudo ſuus, ad imago ſuus, & voco nomen ille *Sethus*, *Gen.* 5. v. 3.

Spacium loci in accuſativo effertur, interdum in ablativo.

The Latin words.

Totus populus iſte ſum ſeptingentus, vir lectiſſimus præcludens manus dexter ſuus, iſte quiſque funda mittens lapis latus pilus ſine erratio mitto, *Judges* 20. v. 16.

The Words of the Wiſe are as Goads and Nails faſtned, which are given from one Shepherd: therefore thou ſhalt not ſtir a nail-breadth hence, but ſtay and hear what he hath to ſay, *Eccleſ.* 12. v. 11.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away: and whoſoever ſhall compel thee to go a Mile, go with him twain, *Mat.* 5. v. 41.

For the good Man is not at home, he is gone a long Journey, he is diſtant many miles from this place, *Pro.* 7. v. 19.

Thou ſhalt alſo make unto it a Border, a hand-broad round about: and thou ſhalt make a golden Crown round about the Border thereof, *Exod.* 25. v. 25.

And behold, two of them went that ſame day to a Village called *Emmaus*, which was from *Jeruſalem* about threeſcore Furlongs, *Luke* 24. v. 13.

Participles govern ſuch Caſes as the Verbs that they come of.

Examples.

I love them that love me, and they that ſeek me early, ſhall find me, *Pro.* 8. v. 17.

For the Commandment is a Lamp, and the Law is a Light to keep thee from the evil Woman, from the flattery of the Tongue of a ſtrange Woman, *Pro.* 6. v. 24.

Can

Verba ſapiens ſimilis aculeus & ſimilis clavus infixus, traditus a paſtor idem: igitur ne excedo hinc latus unguis, ſed maneo, & audio qui ſum dicturus, *Eccleſ.* 12. v. 11.

Do petens abs tu: & volens mutuor abs tu, ne averſor: & quiſquis cogo tu ad miliare unus abeo cum is duo, *Matth.* 5. v. 41.

Nam non ſum vir domus ſuus, abeo via longinquus, diſto multus miliare hinc, *Prov.* 7. v. 19.

Facio quoque is tænia, latus manus circumquaque: & facio limbus aureus ad tænia is circumquaque, *Exod.* 25. v. 25.

Et ecce duo ex is eo is ipſe dies in vicus qui nomen ſum *Emmaus*, diſtans ab *Hieroſolyma* ſtadium ſexaginta, *Luk.* 24. v. 13.

Participia regunt caſus verborum a quibus derivantur.

The Latin words.

Ego amo amans ego, & ſtudioſè quærens ego, invenio ego, *Prov.* 8. v. 17.

Nam mandatum ſum lampas, & lex ſum lux ad ſervo tu à mulier alienus, à [illegible] lingua alienus, *Prov.* 6. v. 24.

Can a man take fire in his boſom, and his cloaths not be burnt? *Prov.* 6. v. 27.

But whoſo committeth adultery with a Woman lacketh underſtanding; he that doth it, deſtroyeth his own ſoul, *Prov.* 6. v. 32.

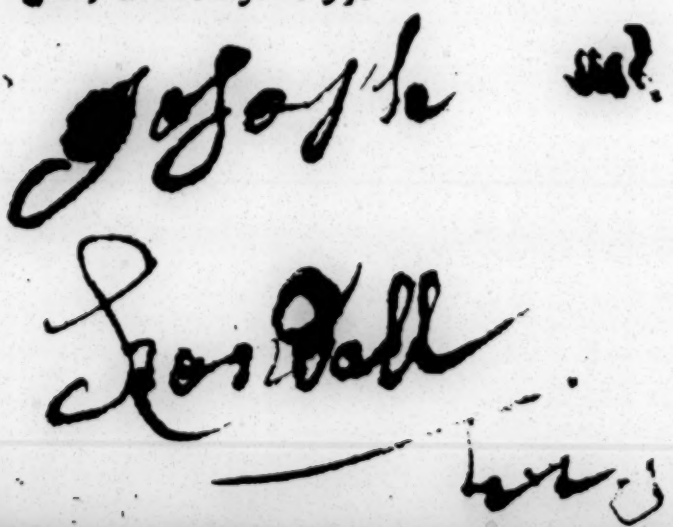
Keep my Commandments and live, and my Law as the apple of thine eye, *Prov.* 7. v. 2.

I have not obeyed the voice of my Teachers, nor enclined mine ear to them that inſtructed me, *Prov.* 5. v. 13.

He that anſwereth a matter, before he heareth it, it is folly and ſhame unto him, *Prov.* 18. v. 13.

A King that ſitteth in the Throne of Judgment, ſcattereth away all evil with his eyes, *Prov.* 20. v. 8.

They have ſtricken me, ſhalt thou ſay, and I was not ſick: they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again, *Prov.* 23. v. 35.



An accepturus ſum quiſquam ignis in ſinus ſuus, & veſtis is non aduror? *Prov.* 6. v. 27.

Adulterans autem mulier ſum demens; perditurus ſuiipſius ipſe facio iſte, *Prov.* 7. v. 32.

Servo mandatum meus & vivo, & lex meus ut pupilla oculus tuus, *Prov.* 7. v. 2.

Neque auſculto vox doctor meus, & ad docens ego non inclino auris meus, *Prov.* 5. v. 13.

Reſpondens aliquis, quum nondum audio, is ſum ſtultitia & ignominia is, *Prov.* 18. v. 13.

Rex infidens ſolium judicialis, ventilo oculus ſuus omnis malus, *Prov.* 20. v. 8.

Percutiò ego, inquam, & non ægroto: tundens ego, non ſentio: quando expergiſcor? requiro iſte amplius, *Prov.* 23. v. 35.

These Prepositions following serve to the Accusative case.

Per, *by or through,*	adversus	*against.*
Penes, *in the power,*	contra	

By me Kings reign, and Princes decree justice:
Per. by me Princes rule, and Nobles; even all the Judges of the earth, *Prov.* 8. v. 15.

Death and life are in the power of the Tongue,
Penes. and they that love it shall eat the fruit thereof, *Prov.* 18. v. 21.

There is no wisdom, nor understanding, nor
Adversus. counsel against the Lord, *Pro.* 21. v. 30.

There was a little City, and few men within
Contra. it, and there came a great King against it, and besieged it, and built great Bulwarks against it, *Eccles.* 9. v. 14.

The Kings favour is toward a wise servant;
Erga. but his wrath is against him that causeth shame, *Prov.* 14. v. 35.

If the Clouds be full of Rain, they empty them-
Versus. selves upon the earth: and if the Tree fall toward the South, or toward the North; in the place where the Tree falleth, there it shall be, *Eccles.* 11. v. 3.

The

Per, Penes, adverſum, contra, erga, verſus, ad, ante, ob, circum, ſupra, cis, ultra, circiter, extra, intra, propter, poſt, trans, præter, prope, juxta, [ſic] *apud, uſque, ſecus,* [ſic] *ſubter, pone, ſecundum:*

Theſe Prepoſitions ſet above, do ſtrive to be joined with the Accuſative caſe.

Per ego Rex regno, & dominator decerno juſtitia: per ego princeps gero principatus, & ingenuus; etiam omnis judex terra, *Prov.* 8. v. 15.

Mors & vita ſum penes lingua, & quiſque amo is, comedo fructus is, *Prov.* 18. v. 21.

Nullus ſum ſapientia, & nullus intelligentia & nullus concilium adverſus Jehova, *Pro.* 21. v. 30.

Sum civitas parvus, & in qui homo paucus ſum, quum veniens rex magnus contra is, & circumſido, & extruo contra is munitio magnus, *Eccl.* 9. v. 14.

Benevolentia Rex ſum erga ſervus intelligens, furor autem is ſum contra pudefaciens, *Prov.* 14. v. 35.

Quum repletus nubes pluvia, ſuper terra demitto is, & ſive planta decido verſus Meridies, vel verſus Aquilo; in locus ubi cado planta, ibi futurus ſum, *Eccl.* 11. v. 3.

Juſtus

The righteous eateth to the ſatisfying of his
Ad. ſoul, but the belly of the wicked ſhall want.
Prov. 13. v. 25.

Pride goeth before deſtruction, and a haughty
Ante. ſpirit before a fall, *Prov.* 16. v. 18.

The ſluggard will not plow by reaſon of the
Ob. cold, therefore ſhall he beg in harveſt, and
have nothing, *Prov.* 20. v. 4.

Then ſhall you return to the land of your poſ-
Cis. ſeſſion and enjoy it, which *Moſes* the Lords
ſervant gave you on this ſide *Jordan* towards
the Sun-riſing; *Joſh.* 1. v. 15.

And he reared up the Court round about the
Circa. Tabernacle and the Altar, and ſet up the
hanging of the Court-gate: ſo *Moſes* finiſhed
the work, *Exod.* 40. v. 33.

For the Cloud of the Lord was upon the Ta-
Supra. bernacle by day, and fire was on it by
night, in the ſight of all the houſe of *Iſrael*
throughout all their journeys, *Exod.* 40. v. 38.

I pray thee, let me go over and ſee the
Ultra. good Land that is beyond *Jordan*, that
goodly Mountain and *Lebanon*, *Deut.* 13. v. 25.

And about the ninth hour Jeſus cryed with a
Circiter. loud voice, ſaying, *Eli*, *Eli*, *Lama-*
ſabacthani, that is to ſay, My God, my God,
why haſt thou forſaken me? *Matth.* 27. v. 46.

With-

Juſtus comedo ad ſatietas anima ſuus, venter autem improbus egeo, *Prov.* 13. v. 25.

Ante confractio ſuperbia, & ante lapſus altus ſum ſpiritus, *Prov.* 16. v. 18.

Piger non aro ob hyems, mendico in æſtus, quum nihil adſum, *Prov.* 20. v. 4.

Tunc revertor in terra Hæreditas veſter, & hæreditarius jus poſſideo is, qui *Moſche* ſervus Jehova do tu cis *Jordenis* ad ortus ſol, *Joſh.* 1. v. 15.

Denique erigo atrium ipſe circa tabernaculum, & altare ille, & oppono tegumentum porta ipſe atrium: ſic abſolvo *Moſche* opus ille, *Exod.* 40. v. 33.

Enim nubes Jehova ſum ſupra tabernaculum interdiu, ignis vero in is noctu, in oculus totus Domus *Iſrael*, omnis profectio is, *Exod.* 40. v. 38.

Quæſo, tranſeo, ut video terra iſte optimus, qui ſum ultra *Jordenis*, mons iſte optimus, & *Libanus*, *Deut.* 13. v. 25.

Verò circiter hora nonus Jeſus exclamo vox magnus, dicens, *Eli*, *Eli*, *Lamaſabactani*, hic ſum, Deus meus, Deus meus, cur deſero ego, *Math.* 27. v. 46.

Ex-

Without all controverſie, great is the myſtery
Extra. of godlineſs.

For *Moſes* had given the inheritance of two
Trans. Tribes, and a half Tribe on the other ſide *Jordan*: but unto the Levites he gave none inheritance among them, *Joſh.* 14. v. 3.

And he ſhall pluck away his crop with his fea-
Juxta. thers, and caſt it beſide the Altar on the Eaſt part, by the place of the aſhes, *Lev.* 1. v. 16.

And they made bells of pure gold, and put the
Inter. bells between the Pomegranates upon the hem of the Robe round about between the Pomegranates, *Exod.* 39. v. 25.

As he that taketh away a garment in cold wea-
Apud. ther: and as Vinegar upon Nitre, ſo is he that ſingeth ſongs to a heavy heart, *Prov.* 25. 20.

Anſwer not a fool according to his folly, leſt
Secundum. thou be like unto him, *Prov.* 26. v. 4.

The Rule of Impersonals.

Some Impersonals govern a Genitive case, viz. Intereſt, refert, *and* eſt *for* intereſt, *&c.*

Examples.

He that paſſeth by, and medleth with ſtrife that belongeth not to him, is like one that taketh a dog by the ears: Yet that matter more concerneth this man than him.

Tran

Extra omnis controverſia, magnus ſum myſterium pietas.

Nam *Moſche* do poſſeſſio duo tribus, & dimidius tribus trans *Jordenis*: Levita autem non do poſſeſſio inter is, *Joſh.* 14. v. 3.

Et amoveo ingluvies is cum ſordes is, & projicio is juxta altare ille oriens verſus, ad locus cinis, *Lev.* 1. v. 16.

Et facio tintinnabulum ex aurum purus, & pono tintinnabulum inter malogranatum in fimbria ille pillium, circumquaque inter malogranatum, *Exod.* 39. v. 25.

Ut qui aufero veſtis tempus frigus: & ut acetum nitrum, ita ſum qui cano canticum apud animus male affectus, *Prov.* 25. v. 20.

Ne reſpondeo ſtolidus ſecundum ſtultitia is, ne tu quoque adæquor is, *Prov.* 26. v. 4.

Hæc tria imperſonalia Intereſt, refert, *&* eſt, *quibuſlibet genitivis annectuntur.*

The Latin words.

Qui prætereo, & intermiſceo contentio non ad ſui pertinens, ſum tanquam ille qui vellico canis auris: attamen res ille magis hic quàm ille refert.

Inſti-

Train up a Child in the way he ſhould go, and when he is old he will not depart from it; this admonition much concerneth him, for he hath many children, *Prov.* 22. v. 6.

It doth not concern a wiſe man to be one of them, that ſtrike hands; or of them that are ſureties for debts, *Prov.* 22. v. 29.

It is not for Kings to commit wickedneſs, for the Throne is eſtabliſhed by righteouſneſs, *Prov.* 16. v. 12.

Except theſe Ablative caſes of the Feminine Gender, viz. meâ, tuâ, ſuâ, noſtrâ, veſtrâ, & cujâ.

Examples.

It is thy part to lay faſt hold of inſtruction, and to keep her, and not to let her go, for ſhe is thy Life, *Prov.* 4. v. 13.

He that walketh in his uprightneſs, feareth the Lord: but he that is perverſe in his ways, deſpiſeth him: therefore 'tis your part to fear God, *Prov.* 14. v. 2.

He that deſpiſeth his Neighbour, ſinneth; but he that hath mercy on the poor, happy is he; it concerneth us all then to remember the poor, *Prov.* 14. v. 21.

Semo-

Inſtituo puerulus iſte via in qui incedo oportet, & quum ſeneſco nolo recedo ab idem; hic admonitio multum ille refert, nam habeo multus liberi,, *Prov.* 22. v. 6.

Nihil intereſt ſapiens ſum ex ille qui complodo manus, vel qui ſum ſponſor pro pecunia, *Pro.* 22. v. 26.

Non intereſt Rex perpetro ſcelus, nam regnum ſtabilior juſtitia. *Prov.*16.v.12.

Præter hos ablativos fœmininos, meâ, tuâ, ſuâ, noſtrâ, veſtrâ, *&c.*

The Latin words.

Tuâ intereſt prehendo eruditio, & cuſtodio is, & non deſiſto, nam ſum vita tuus, *Prov.* 4. v. 13.

Qui vivo rectitudo ſuus, revereor Jehova: ſed qui ſum in via ſuus perverſus, contemno ille: igitur veſtra refert revereor Deus, *Prov.*14. v.2.

Qui contemno proximus ſuus, pecco; qui autem gratia facio pauper, beatus ſum ille: igitur noſtrâ intereſt conſidero pauper, *Prov.* 14. v. 21.

Some Impersonals govern a Dative case, viz. libet, licet, patet, *&c.*

It pleaseth the Lord to cast away the substance of the wicked, but he will not suffer the soul of the righteous to famish, *Prov.* 10. v. 3.

Thou mayest not lye, for lying lips are an abomination to the Lord; but they that deal truly, are his delight, *Prov.* 12. v. 22.

Let it please thee to be bountiful, for the liberal soul shall be made fat, and he that watereth, shall be watered also himself, *Prov.* 11. v. 25.

It is manifest to all, that the wicked worketh a deceitful work: but to him that soweth righteousness, shall be a sure reward, *Prov.* 11. v. 18.

There is a vanity which is done upon the earth, that there be just men, unto whom it happeneth according to the work of the wicked. Again, there be wicked men to whom it happeneth according to the work of the righteous, I said, this also is vanity. *Eccl.* 8. 14.

It is manifest enough to learned men, that wisdom is better than strength: for by wisdom and counsel every purpose is established, and with good advice make War, *Prov.* 20. v. 18.

Some

In dativum feruntur hæc impersonalia, libet, licet, patet, *&c.*

The Latin words.

Libitum ſum Jehova abjicio copia improbus, ſed non ſino anima juſtus eſurio, *Prov.* 10. v. 3.

Non licet tu mentior, nam mendax labium ſum abominatio Jehova, ſed qui ago fideliter, is ſum acceptus, *Prov.* 12. v. 22.

Placet tu ſum benignus, nam benignus animus efficior pinguis, & qui communico, idem amplius profundo, *Prov.* 11. v. 25.

Patet omnis improbus comparo præmium falſus, ſerens vero juſtitia merces ſum fidus, *Prov.* 11. v. 18.

Sum vanitas qui ſum ſuper terra, quod ſum juſtus, qui obtingo ſecundum opus improbus; & ſum improbus qui obtingo ſecundum opus juſtus, dico, hic quoque ſum vanitas, *Eccl.* 8. v; 14.

Patet ſatis eruditus ſapientia præſto vires, enim ſapientia & concilium unuſquiſque res confirmor, & prudens concilium gero bellum, *Pro.* 20. v. 18.

Some Impersonals govern an Accusative case only, viz. juvat, decet, oportet, delectat; *and some govern an Accusative with a Genitive.*

Examples.

The prayer of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

Let another Man praise thee, and not thine own Mouth, a Stranger, and not thine own Lips: for it doth not become any one to praise himself, *Prov.* 27. v. 2.

It behoveth a good King to scatter the wicked, and to bring the Wheel over them.

It delighteth the Just to do Judgment, but destruction shall be to the workers of Iniquity, *Pro.* 24. v. 15.

An Accusative with a Genitive.

Examples.

Make no friendship with an angry Man, and with a furious Man thou shalt not go: for we must do nothing whereof it may repent us, *Pro.* 22. v. 24.

It irketh me of the life of the wicked: for when the wicked cometh, then cometh also contempt, and with ignominy reproach, *Prov.* 18. v. 3.

He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again, *Prov.* 19. v. 17.

Let

Hæc impersonalia accuſativi caſum exigunt, viz. juvat, decet, oportet, delectat, *&c.*

The Latin words.

Precatio improbus ſum abominatio Jehova, precatio autem juſtus delectatio is ſum.

Alter laudo tu, & non lingua tuus, peregrinus, & non labium tuus: nam non decet quisquam laudo ſuïpſius, *Prov.* 28. v. 2.

Oportet Rex bonus diſſipo improbus, & infero contritio ille.

Delectat juſtus facio jus, autem contritio ſum operans iniquitas, *Prov.* 24. v. 15.

His impersonalibus ſubjicitur accuſativus cum genitivo, pænitet, tædet, miſeret, pudet.

The Latin words.

Ne colo amicitia cum iracundus, & cum furibundus ne congredior: nam debeo nihil facio qui ego pœnitet, *Prov.* 22. v. 24.

Tædet ego vita improbus: nam veniens improbus, venio ignominia, & cum ignominioſus probrum, *Prov.* 18. v. 3.

Qui miſeret pauper, mutuor Jehova; & qui do, rependo ille iterum, *Prov.* 19. v. 17.

Be aſhamed of thy buſineſs: for the Drunkard and the Glutton ſhall come to Poverty, and drowſineſs ſhall cloath a Man with Rags, *Prov.* 23. v. 21.

Theſe Impersonals, to wit, attinet, pertinet, ſpectat, *will have an Accuſative caſe with a Preposition.*

Examples.

It nothing belongeth to thee to enter into the Path of the Wicked, leſt thou learn their ways, and get a Snare to thy Soul.

Let us hear the concluſion of the whole matter: fear God and keep his Commandments, for this is the whole duty of Man, and it belongeth to all to live well, *Eccl.* 12. v. 15.

Withhold not good from him to whom it is due, when it is in thy power to do it: and it ſomewhat belongeth to thee to do this kindneſs for this Man, *Prov.* 3. v. 27.

The fear of the Lord is to hate Evil, Pride, and Arrogancy; and the evil way, and the froward Mouth do I hate, and it belongeth to all to hate theſe things, *Prov.* 8. v. 13.

My Son, that which pertaineth to thee, is to keep thy Fathers Commandment, and not to forſake the Law of thy Mother, *Prov.* 6. v. 20.

Pudet tu ſcelus tuus, nam ebrioſus & commeſſator pauper fio, & ignavia induo vir pannunculus, *Prov.* 23. v. 21.

His vero attinet, pertinet, ſpectat, *proprie additur præpoſitio* ad.

The Latin words.

Nihil attinet, ad tu ingredior ſemita improbus, ne diſcovia ille, & comparo tendiculum tuus anima.

Audio ſummus res, revereor Jehova, & obſervo mandatum is, quia hic ſum totus homo, & ſpectat ad omnis bene vivo, *Eccl.* 12. v. 15.

Ne cohibeo bonus ab is qui opus habeo, quum ſum in poteſtas manus tuus efficio ille, & aliquantulum ſpectat ad tu facio hic beneficium propter ille, *Prov.* 3. v. 27.

Reverentia Jehova ſum odium habeo malum, ſuperbia, & arrogantia, & via malus; denique os perverſus odi & pertineo ad omnis odium proſequor iſte, *Prov.* 8. v. 13.

Filius meus, qui attinet ad tu, ſum obſervo præceptum pater tuus, neque abſedo a lex mater tuus, *Prov.* 6. v. 20

It concerneth all men to keep from the evil Woman, and from the flattery of the tongue of a ſtrange Woman, *Prov.* 6. v. 24.

It appertaineth to thee, my Son, to deliver thy ſelf, when thou art come into the hand of thy friend: go, humble thy ſelf, and make ſure thy friend, *Prov.* 6. v. 3.

Examples

Spectat ad omnis servo sui à mulier maleficus, & à blandicia lingua alienus, *Prov.* 6. v. 3.

Pertinet ad tu filius meus eripio tu quando convenio in manus proximus tuus: ago, subjicio, & interpello proximus tuus, *Prov.* 6. v. 3.

Examples for making of Latin EPISTLES.

Epiſtle I.

I Have often expoſed my ſelf to great dangers, that I might ſave you from thoſe troubles which hang over your head; nevertheleſs, when I have need of your help, you cunningly ſtep aſide: uſe your craftineſs as you pleaſe, for I hope that you will reap no benefit thereby, at laſt you will ſuffer for your ungrateſulneſs; for it is not to be believed, that God will ſuffer ſuch a wickedneſs to eſcape unpuniſhed.

Farewel.

Epiſtle II.

IT is my cuſtom in whatſoever place I live, to bear them ſtill in remembrance, by whoſe means learning, that was formerly buried by the badneſs of the times, is revived. And 'tis no ſtrange

ſtrange thing indeed, for truly in my opinion, they are not to be leſs eſteemed; but did I ſay leſs? yea, they are far more to be eſteemed who preſerve the Latin Tongue from dying, and reſtore it to its former Luſtre, than thoſe that deliver great Cities from the yoke of bondage, reſtoring them to liberty. *Eraſmus* hath done much in this kind, of whom it is ſaid in honour of ſo brave a man, *Eraſmus* hath deſerved very well of the Latin Tongue. Then let us imitate ſuch men, and think upon whatſoever things are lovely, juſt, and good.

Farewel.

Epiſtle III.

I Have often theſe two years written Letters unto you, and yet know ne're the more of your affairs: I cannot believe that you are tyed up by ſo much buſineſs, as that in ſo long a time you could ſpare to your ſelfe no leiſure of writing; you have therefore either forgotten me, or elſe it is your negligence; for long ago I deſired of you, that you would not only write, but come unto us your ſelf, and ſee your mother again: if that you come, all your Friends who are wearied with a long expectation of you, would caſt off their cares, and congratulate your ſafe return; they would embrace thee in their armes, and welcome thee with

a long ſalutation. Conſider with what great deſire all long to ſee you; we talk of you every hour, and think our life unhappy that we ſo long want the benefit of your company: therefore as you love us, let us ſee you.

Farewel.

Epiſtle IV.

IT hath much grieved me that I have had no opportunity to ſpeak with you; for I have ſeveral things to ſay to you which much concern you. A few days ago, your Father heard that you were ſo inſnared and entangled with pleaſures, that now you deſpiſe all vertues, and lightly eſteem them. I pray you to leave the bad, and imitate the good, and let other mens harms make thee to beware.

Farewel.

Epiſtle V.

AS ſoon as I had an opportunity to promote your preferment, I omitted nothing in ſetting you forth, which was either in the reward of Virtue, or in the honour of words, as you may underſtand by the decree of the Senate; for ſo it was ordered that I ſhould ſhew my opinion

nion concerning the Writing, which all the Senate much approved and conſented to, although I perceive by the Letters which you ſent me that you are better pleaſed with the approbation of good men, than with the marks of honour.

Epiſtle VI.

I Eaſily perceive by your Letters that I am much eſteemed of by you, the which I ever endeavoured, and that you know how dear you are to me, the which thing, ſeeing both of us have aimed at, it remains that we equally ſtrive with kindneſſes betwixt our ſelves, wherewithal either I may overcome you, or you overcome me. I underſtand by your Letters that the labour of your Friend hath not been very uſeful to you, by reaſon of your intricate affairs, which as you write, you can make neither head nor foot of: indeed I wiſh they had feet that you might return again; in the mean time I remain yours to my utmoſt,

Epiſtle VII.

I Am very well acquainted with *Oracilius*, and I am more familiar with him than with any of his rank, for I greatly delight in his dayly com-

company; both for his courteouſneſs and his goodneſs; ſo that you need not expect that I ſhould commend him to you in words, whom I am ſo well acquainted with, as I have written. He hath buſineſs in your Town, which *Hilarius*, *Antigonus*, and *Demoſtratus* his ſervants do manage, whom, together with all the concerns of *Gracilius*, I recommend to you as if they were my own; and if this Letter of recommendation doth find acceptance with you, it will much oblige,

Your loving Friend
T. W.

Epiſtle VIII.

I Take it very ill that you viſit me no ſooner, ſince you have ſufficiently made a proof of my love towards you: who of all your Friends hath been more diligent in your affairs, than I? I pray you make uſe of me your Friend familiarly, you ſhall ſuffer no repulſe in any thing that you deſire.

Farewel.

Epiſtle

Epiſtle XI.

I Can ſcarce once in a Month be at leiſure to make a Holy-day; I have ſo much buſineſs incumbent upon me, and am ſo hurried with Cares on every ſide: but if I can ſometimes ſteal a little time, my manner is to betake me to ſome place, where I may refreſh my Spirits wearied with Labour, and conſider of the Vanities and Miſeries of this World, which I did three days ago: but when I ſufficiently weighed things as it were in a juſt Ballance, I found nothing in all the World which ſome ill attends not: Kings fear Poiſon, great Men are ſtill reaching after more; Senators are covetous and greedy of Gain; Souldiers never live ſecurely. Death is nearer them than Life; Husbandmen live in continual Miſeries. To be ſhort, there is nothing which doth not ſuffer its ill Chances, and that is not obnoxious to its Calamities; wherefore if you ask me what you ſhould do in this caſe, I adviſe you, laying by other tedious Studies, that you would well conſider of Death: for it is plainly manifeſt that nothing is more frail than this Life; and you will do well, if you be careful of your Health.

Farewel.

Epiſtle X.

I Know not what ſhould be the cauſe wherefore you are angry with me, for I think that I have neither done, ſaid, nor thought any thing that is to your damage; I have blamed (I confeſs) your lazineſs, for I have obſerved what company you keep: I have buſied my ſelf about your matters, but with a better intent than to prejudice you in the leaſt. You have in times paſt experienced my love towards you; I will ſuffer no ſcandal to remain to your Name, and if I do otherwiſe, let it turn to my diſgrace; I will do all things according to your deſire; I ſhall not fail to ſerve you to my uttermoſt.

Epiſtle XI.

I Greatly wonder why Learning is ſo much ſlighted now-a-days, which in former times was highly eſteemed; why are thoſe that are Learned, now nothing regarded, who heretofore were much valued: but there is not any reaſon that I ſhould wonder at it; for heretofore Arts were cheriſhed with Rewards and Honours, nor was there any that would not give place to the Learned: ſo that very great Princes accounted it great gain to come into acquaintance with O-

rators

ratoes and Poets, that ſo their Fame might by their Writings be extended to Poſterity, and be kept from dying; but now how are all things changed?

Epiſtle XII.

THere is no day almoſt wherein I do not admoniſh you, and earneſtly urge you to go forward in your Learning, ſo that by your Learning you may find out ſome way to live; for your Friends have ſcarce wherewithal to keep themſelves, and that but meanly; therefore you will be much miſtaken in your expectation, if relying on them you ſpend your youth in Idleneſs. If you promote not your Learning, the fault will be only yours; for you neither want Wit, nor good Maſters to inſtruct you in good Learning.

Epiſtle XIII.

I Very often have given you counſel, after what manner you ought to live, and what company you ſhould keep, whom you ſhould ſhun, and whom you ſhould imitate; nevertheleſs, you ſeem to ſlight my advice, you will never remember my Words: This one thing I am

am ſure of, that there was never any more vigilant than I in your concerns; therefore timely think upon my advice, which if you follow, you will reap much good thereby.

Farewel.

Speech is the Index of the Mind.

SOcrates that was termed the *Athenian Eagle*, becauſe he could look ſtedfaſtly upon the Sun, or rather for his quick inſight of underſtanding, when a certain Youth, being highly commended unto him for his rare parts, and admirable Endowments, though he had the piercing Eyes of *Lynx*, and could more than have conjectured his Qualities; being preſented unto him, he did not look unto his outward Feature and external Hew, ſo demurring to have rendred his approbation of him; but he accoſted him with theſe Words, *Loquere puer ut te videam*, Let's hear thee reaſon, Youth, that I may ſee what's in thee: To which *Lipſius* alluded in a certain Epiſtle of his, *videre & non colloqui, nec videre eſt*: to ſee one, and not confer with him, is not to ſee, for by the Speech is the Quality of the Mind diſcovered; a Man whether good or bad is known by that; it is that which doth ana-

anatomize and preſent the inſide of the mind to open view, otherwiſe a man may be a *Nireus* in outward appearance, and yet a *Therſites* in his mind, that is to ſay, of a comely body, but of an uncouth mind.

Noſce teipſum.

HE that is incanoped and intrenched in this darkſom miſty Cloud of Ignorance, being like the one-footed *Indian* people *Sciopodes*, whoſe foot is ſo big that it ſhades them from the rays of the Sun; or rather like the *Cyclops*, when *Ulyſſes* had bereft him of his one eye, he hath no true lamp of deſcretion, as a Pole-ſtar to direct the ſhip of his life by, in reſpect either of his mortal or immortal part, from being hurried upon the ſhelves and maſſy rocks of infelicity Of what high eſteem and priceleſs value this rare ſelf-knowledg is, and ever was, as it is very conſpicuous and apparent unto the dimmeſt apprehenſions of all, Divine *Pythagoras*, whom worthily the Flood *Neſſus* ſaluted, and called by his name, as one admired of it for his flood of Eloquence and Torrent of Wiſdom, his Mind being the enriched Exchequer and Treſury of rareſt qualities, not only had this golden poſy ever on his Tongue, and as the daintieſt delicacy he could preſent unto a liſtning ear; yea, he had this

this celeſtial Sentence, *Know thy ſelf*, engraven on the frontiſpiece of his Heart, evermore in an applicative practice, eſpecially for himſelf, which he termed the wiſe Phyſicians Medicinary preſcript for the double health and welfare of Man.

Concerning Anger.

ANGER is a ſudden and violent Paſſion of an offended Mind, which produceth oftentimes great Contentions and pernicious Strifes. It is a very peſtilent thing, eſpecially if it ſwell unto its height; it is as devouring Fire, or like a Sword in a mad Mans Hand: the dreadful effects of it are Envy and Strife, and it is apparent to all, that the beginning of Strife is like the breaking out of Water, which by its furious violence doth a world of Miſchief; therefore leave off ſtrife before it be medled with.

Patience.

AMong all Vertues or Ornaments of the Mind, Patience deſerves the chiefeſt place; for when our Life is toſſed to and fro with any trouble or inconvenience, which often ariſeth in the Ocean of this World, then that like an Anchor, which is both ſure and ſtedfaſt, keeps the Mind

Mind from ſinking, and bears it up, which would otherwiſe be overwhelmed with the violent waves of affliction, Good men by this ſee life in death, an exaltation in falling, glory in ſhame, a Kingdom in bondage, and a glorious light in the midſt of darkneſs. Compare the ones impatiency with the others mildneſs, the ones inſolency with the others ſubmiſſion, the ones humility with the others indignation, and tell me whether he that conquered ſeem'd not rather confounded, than he that yielded any thing diſcouraged; or ſet the ones triumph againſt the others captivity; loſs againſt victory, feaſts againſt wounds, a Crown againſt fetters; and the Majeſty of Courage will appear in the overthrow.

Temperance.

TEMPERANCE is a noble Vertue of the mind, which teacheth men to keep a meen in all things, both in giving and receiving; as alſo in meat, drink, and apparel. By it men know how to avoid all manner of exceſs in things which concern both the body and mind; and ſo it hath relation to the ſpeech which is the *Indix* of the mind: it bridleth the unruly Tongue which occaſioneth much miſchief, for many hurt them ſelves by ſpeaking, but none by ſilence.

Envy.

ANGER is outrageous; and Wrath is cruel, but who can ſtand before Envy? it is a deadly poiſon, it is a continual ſtorm, it is a bottomleſs pit of miſchief, for what will not an envious perſon do? He will try all ways, he will leave no ſtone unturn'd, he ſeeketh all opportunities to procure miſchief unto his Neighbour, although for the moſt part the pit that he digged for others, he himſelf falleth into the ſame. To ſay no more, envious perſons are tormenters to themſelves, whilſt they ſeek to torment others.

Some Directions for making of THEMES:

IN making of *Themes* theſe five things are to be obſerved:

1. The *Exordium* or good beginning.
2. The declaration of the thing or ſubject that you are to inſiſt upon.
3. Illuſtration or enlarging of it.
4. Confirmation of it by fit Examples and Similitudes.
5. The Concluſion, or handſom ending: all which for memory's ſake, is concluded in this Latin Verſe,

Exorſus narro, illuſtro, confirmo, peroro.

Labor

Labor omnia vincit.

Exorduim. WE may find, if we conſider Hiſtory, what brave men the former Age afforded, whoſe diligence and vertue made them Maſters of brave Exploits: and among the reſt the old *Romans* are to be had in remembrance, for they were aſſiduous lovers of vertuous Exerciſes; for they knew *Declaratio.* well enough that it was daily practice that brought things to perfection: and indeed, there is nothing ſo hard, but labour will overcome it: If *Illuſtratio.* we conſider what a plenty of Corn and what a fruitful harveſt doth the labour of the Oxen, and the continual pains of the Husbandman produce; and we ſee that nothing is effected without labour; for without it great things decay, and by it ſmall things wonderfully encreaſe Great; high and ſumptuous Buildings are as we may ſee in Cities and Towns, at laſt finiſh'd with continual care and labour; and what is there that can be named or thought on which labour cannot conquer? Victory doth at laſt Crown *Confirmatio.* the valiant Soldier with ſpoils and triumph, after he hath endured ma-

ny hardſhips and croſſes; a joyful and quiet harbour doth at length entertain the ſhip, which hath been long toſſed with violent waves; and having eſcaped the rocks and dangers of the turbulent Seas through the skilfulneſs and pains of the unwearied Mariners, at laſt it arrived at home richly laden: Behold, theſe are the noble rewards of labour, theſe are the victories that it obtains, theſe are the difficulties that it maſters: it hath made many rich, it hath made many learned, it hath made many Conquerours:

Concluſio. let us therefore imitate the diligent, love the vertuous, and commend labour in all; for ſuch a Conquerour is to be honoured which overcomes all things, and at laſt rewards its own with a Plentiful Harveſt.

Concilium præſtat viribus.

Exordium. FOraſmuch as there is no City, Nation or Town throughout the whole world, which is not obnoxious to dangers and calamities, which is commonly cauſed by the ſtudy and treachery of wicked men: which to prevent there is need of the greateſt care, vigilance, and counſel; for by wiſe courſels bad purpoſes are diſappointed, the wicked contrivers found out and puniſhed, the good ſaved and protected; (hence it plainly appears, that

Declaratio that Counsel is better than strength, yea, it excelleth strength as far as Light excelleth Darkness. There is nothing better than Counsel, there is nothing more necessary: for as a Limner or Goldsmith being unprovided of necessary Instruments, cannot exercise his Art; so a Prince wanting Counsel, can neither govern, nor defend, for by
Illustratio. Counsel he calls to mind things that are past; he sees things that are present, and provides for things that are to come, by which good forecast he obtains a happy success of his contrivances, and prevents inconveniences. So on the contrary we see where no Counsel is, the People perish, but in much Counsel there is safety. There are many Examples of Valour and [illegible]; but had not
Confirmatio. this courage been managed with Counsel, the possessors thereof could never have rendred themselves so famous. How many Cities have been delivered from Bondage, restored to Liberty? How many Sieges hath wise Counsel broken up, and rescued the besieged from mighty and potent Enemies. To be short, good and wise Counsel hath defeated the strongest Army, and strength without Counsel is but like a Sword in a mad Mans Hand, fit only to weaken and destroy it self;
Conclusio. therefore no Man ought to enter upon any enterprise, be it what it will,

without good advice; for it is by wiſe Counſel that purpoſes are eſtabliſhed,

Theſe I thought ſufficient to inſert as Patterns for young beginners, and if they be careful to obſerve this Method for the making of *Themes*, by taking notice of each particular in the Margin, they by a little practice will quickly underſtand what to do.

The next that follows, is Verſes, the Words whereof are tranſpoſed or miſplaced for the better inſtructing of young beginners to verſify, or make Latin Verſes.

How to make Latin Verſe.

All theſe were true Verſes, but the words are tranſpoſed or miſplaced (for Learners to practice by) as you may ſee, if you read according to the Figures, the four firſt.

1 4 3 2 6 5
Hortule Cui Toties Apollineos Cantus Ruſtica

2 1 5 4 6 3
Ingeminat Pieris Inſtillatque Amorem Foliis

1 2 3 6 4 5
Carminis, Et Lænes Camœnæ Reſonant Arbuſta

1 2 4 6 3 5
Hortule Qui Toties Menti Feſſæ Solatia.

1 *SUfficis & horas tetricas curis levioribus,*
2 *Soles delinire & laborum poſt abrupta.*
3 *Vocas ad ſecreta orbem perflantibus Xephyris.*
4 *Jam ſinus pande fœcundus parentis almæque,*
5 *Depoſitum promitte meſſemque colono avidò,*
6 *Ceſſit hyems faſtidia trucis brumæ ceſſere.*
7 *Sideraque nimium crudelia in faciles Belgas,*
8 *Aquarius glacialis occidit effusa urnâ.*
9 *Nec meant cum ſole piſces. pererrat Lædæ,*

10 *Phlegon*

10 *Phlegon astra expanditque laxis habenis dies.*
11 *Et vocat nisum matutinam ad mulctralia,*
12 *Aurora purpureis genis, tauris fumantia.*
13 *Ager lassat tergora tellusque vomere discissa*
14 *Solvitur & admittit semina cupidis sulcis.*
15 *Sic vita sua redit terris parente cœloque,*
26 *Concipiunt animas naturaque laborat fœta.*
17 *Et opus molitur varium veris conscia me,*
18 *Agitat vis jubetque mundo pigrum secedere.*
19 *Afflatum Deo propriore nova ab imo gliscit,*
20 *Rabies musarum pectora, pectamque eadem*
21 *Facit tempestas, annumque calore cœlique,*
22 *Vesta & Pierides calent per hortiare juvat.*
23 *Mei delicias laudesque coronisque positis.*

Long and short Verses transposed.

(*fata,*
24 *Ilimus & sequimur quo trahunt retrahuntque*
25 *Nec tellus vel aquæ remorantur profugum.*
26 *Chara chaldæa vale, patria vale mea quicquid,*
27 *Potuit fuisse in patria dulce vale.*
28 *Phariades procul abit exul, amici properamus,*
29 *Dens quo & vocant verenda jussa superûm.*
30 *Quâ ducar nec via, nec in quas oras hospes ferar,*
31 *Scio vel quæ futura meta exilij.*
32 *Pater hic est hic tribus & nepotes nomina blanda,*
33 *Et propinqua turba ludit ante oculos meos.*
34 *Domus hic, hic cojestum culmen veteri cespite,*
35 *Colimus hic lares patrios prisca numina.*
36 *Hic mihi vicinè undâ admurmurat præceps,*

37 *Tigris*

Tigris, & aquæ Euphratis ſonantis lene.
Ager hic mellis Averii dona cæleſtia,
Sufficit, & capella tumet multo lacte. (certa.
Linquimus hæc quæ domi certa ſequentes non
Et tamen hæc ſpes eadem facit mihi certa.
Forſitan undas Aſſyrias Nilo mutavimus,
Atque Euphrates alibi & altar Tigris erunt.
Forſan figam tentoria in Eoo mundo,
Forſan locus manet me in occiduo orbe.
Boream ne fugio, nec frigora gelidi ponti,
Nec auſter erit fervidus nimium nobis.
Diis natale ſolum omne, iiſdem non ſemper
Hæret avis nubibus, piſcis aquis inerrat.
Eſt mei parere officii, cæli cæteri ſunt,
Volens ibo auſpiciis magni numinis,
Si fuero tutus hoc duco, non morabor ulla,
Damna, nec pes ſternet mihi inviſum iter.
Ille currus mihi, viatorque erit ; ille mecum,
Et comes & duxque reduxque tantæ viæ.
Quæ vox dixit mihi exi è ſedibus patriis,
Eadem hæc dicet quæ terra vacet mihi.
Qui jubet, ut recedam a gente chara hinc procul,
Leniet corda barbara viris ignotis.
Tolletque mea nomina inter innumeras gentes,
Aut cultus aut ſua verba nec ſinet mori.
Fides non fracta erige me, eunti da robur.
A quæ altera ſæcla ſubeant animo meo.
Hic anni pereunt, hic regna pereunt, domuſque
Vitaque vivimus quam miſeri eſt vaga iſta.
Mundus in hoſpitium ceſſit, veni advena novus,

67 Cum

67 *Cum fati veſpera venerit, ibo foras.*
68 *Data vita eſt utenda, fruemur alibi meliore,*
69 *Hic non eſt, patria illa mihi quæritur.*
70 *Babylon non hanc dabit, Aſſar & Haram,*
71 *Non ſemper Canaan ipſa, Phares non placet.*
72 *Bethel non ſatis eſt, nec Sichem mihi erit patria,*
73 *Aut quicquid ſol toto oriente videt.*
74 *Speramus opes Æthereas, & arces ſperamus,*
75 *Et tenent ſydera vota quæ non teneo.*
76 *Quam manus non feſſa, ſed arbiter orbis.*
77 *Iſta ſedes mihi condidit iſta domus futura.*
78 *Hic inſertus vagor, nunc huc, nunc iſtuc avotor*
79 *Viæ quæque eſt ille circulus vita meæ.*
80 *Nec tamen crimen facit extorrem, aut erro malus*
81 *Indignus cogor abire patria mea.*
82 *Sequor te o ſuperum rector, ibo quo juſſeris,*
83 *Hoc hoſpite tellus gaudeat, polus cive.*

There

There are certain Figures often uſed by poetical Authors, here inſerted for the benefit of young Students, which are theſe that follow, with their Explantion.

Metaplaſmus, Transformation: It is a figure when by reaſon of the Verſe, *&c.* ſomething is neceſſarily changed, redundant, or deficient: of this there are four kinds, *viz.*

1 kind. *Synalæpha*, amingling of Vowels.
Ecthlipſis, a ſtriking out of Vowels.

2 kind. In adding to, and taking from, ſix figures, *viz.*

Præſtheſis, Appoſition.
Aphæreſis, a taking away.
Epentheſis, Interpoſition.
Syncope, Contraction.
Paragoge, Production.
Apocope, a cutting off.

3 kind,

3 kind In dividing and ſhortning, two, *viz.*,

Diæreſis, Diviſion.
Synæreſis, a ſhortning.

5 kind. In changing there are five figures, *viz.*

Tmeſis ſection, or a dividing.
Metatheſis, tranſpoſition.
Antitheſis, oppoſition.
Diaſtole, extenſion, or a ſtreching forth,
Syſtole, correption or ſhortning.

The Explanation of all the aforeſaid Figures.

Synalæpha, συναλοιφὴ [*Synaloiphe*] *commixtio*, a mingling together:
It is a gathering of two Vowels into one ſyllable: as *ſera nimis vit' eſt craſtina viv'hodie*, for *vita* and *vive*.

By this Rule, if two Vowels meet together in divers words, the former is cut off before the latter, as you may ſee in the Verſe before quoted

Alſo if two Vowels come together in the ſame words, the former is ſometimes cut off before the latter: as *Dei*, *Diis*, *iidem*, *iiſdem*, *deinde*, *deinceps*, *deeſt*, *deero*, *deerit*, &c.

Examples

Examples.

Corpora Dî *cæptis* (*nam vos mutaſtis & illas.*)
Ovid. Dî for *Dii.*

Ovid. *Ì'dem nolebant poſt talia facta reverti.*
Ì'dem for *iidem.*

Ovid. *D'inde pugnabat tanquam qui vincere gaudet.* *D'inde* for *Deinde.*

Heu and *O* are never cut off: as

Ovid. *O utinam poſſem populos reparare paternis Artibus.*

Ecthlipſis, ἔκθλιψις, *eliſio*, - a ſtriking out: it is a figure of *Proſodia*, eſpecially when *M* with its Vowel is taken away, the next Word beginning with a Vowel: as, *Monſtr' horrend', inform', ingens, cui lumen ademptum*, for *monſtrum, horrendum, informe*, &c.

Farnaby. *Ecthlipſis M, vocales aufert Synalæpha.*

Proſthe ſis, προσθεσις, *appoſitio*, a putting of one Letter to another, derived from προστιθημι, [*Proſtithemi*] *appono*, to put or add unto.

A Figure (contrary to *Apheræſis*) whereby a Letter or Syllable is added to the beginning of a Word. *A-*

Aphæresis, [ἀφαίρεσις] *ademptio, detractio*, a taking away.

A Figure contrary to *Prosthesis*, and is, when a Letter or Syllable is taken away from the beginning of a Word.

Prosthesis apponit capiti, quod Aphæresis aufert.

Examples of *Prosthesis* and *Aphæresis*.

Ut, *gnatus, tetuli, ruit & non temnere divos. Gnatus*, for *natus, tetuli* for *tuli, ruit*, for *eruit, temnere*, for *contemnere*.

Syncope, συγκοπὴ, *concisio*, a cutting away.

Syncope is a Figure contrary to *Epenthesis*, and is when a Letter or Syllable is taken or cut away from the midst of a Word.

Epenthesis, ἐπένθεσις, *interpositio*, interposition, or a putting in between.

Epenthesis, is the interposition of a Letter, or Syllable in the midst of a Word.

Farnaby. *Syncope de medio tollit, quod Epenthesis infert.*

Ex-

Examples of *Syncope* and *Epenthesis.*

Relligio ſemper diſtinguit crimina recto.
Relligio for *religio.*
----------manet alta mente repoſtum.
Repoſtum for *repoſitum.*
Abiit, for *abivit. Petiit*, for *petivit. Dixti* for *dixiſti.*
Apocope, αποκοπὴ, *abſciſſio*, a cutting off.
Apocope is a figure contrary to *Paragoge*, and is when the laſt letter or ſyllable of a word is cut off, or taken away.
Paragoge παραγωγὴ, *productio*, a making long.
Paragoge, is a Figure, when a Letter or Syllable is added to the end of a word.
Farnaby. *Aufert Apocope finem quem dat Paragoge.*

Examples of *Apocope* and *Paragoge.*

Ingeni for *Ingenii*, *peculi* for *peculii*, *dicier* for *dici.*
Syſtole, συστολὴ, *correptio*, a ſhortening.
A Figure of *Proſodia*, whereby a long Syllable is contrary to its nature made ſhort.
Diaſtole, διαστολὴ, *extenſio*, extenſion, or lengthening.
A Figure of *Proſodia*, whereby a Syllable ſhort by nature is made long.

Farnaby. *Syſtole ducta rapit, correpta Diaſtole ducit.*

Examples of *Syſtole* and *Diaſtole.*

Recidimus, Steterunt naufragia, Semiſopita.

Rēcidimus for *rĕcidimus*, *ſtetērunt* for *ſtetĕrunt*, *naufrāgia* for *naufrágia*, *ſemīſopita* for *ſemīſopita*.

Synæreſis, συναίρεσις, [*ſyuaireſis*] *contractio*, contraction.

It is a contraction of two Vowels, or two Syllables into one.

Syllaba de binis confecta ſynæreſis eſto:
Seu lento fuerint alv'aria vimine texta.
Alv'aria for *'alvearia.*

Diæreſis, διαίρεσις, [*diaireſis*] *diviſio*, diviſion.

It is a Figure of *Proſodia*, and is when one Syllable is divided into two parts.

Dividit in binas partita diæreſis unam:
Virgil. *Dives opum, dives pictai veſtis & auri,*
-----Hic murus aheneus eſto.
Debuerant fuſos evoluiſſe ſuos.

Pictai for *pictæ*, *aheneus* for *æneus*, *evoluiſſe* for *evolviſſe.*

Dialyton, διάλυτον, *diſſolutum*, disjoined, derived from διὰ λύω [*dia luo*] *diſſolvo*, disjoin.

It

It is all one with *Aſyndeton.*

Aſyndeton, ἀσύνδετον, *inconjunctum*, disjoyned, or without Copulative: derived from the primitive α and συνδετὸς [*Syndetos*] *Colligatus*, bound together, which is derived from δέω [*deo*] *Ligo*, to bind

A Figure, when in a Heap or Pile of Words, a Conjunction copulative, is not only for ſpeed and vehemency, but for pathetical *Emphaſis* left out.

Dialyton tollit junctturam, ut Aſyndeton. idq;
Hoc verſu apparet, Orex miles plebs negat illud.
Frange toros, pete vina, roſas cape, tingere nardo.

Polyſyndeton, πολυσύνδετον, *varie & multipliciter conjunctum*, diverſly and many ways joined or coupled together; derived from πολὺς, [*polus*] *multum, valde*, very much, and [συνδετὸς] *conjunctus*, joined together.

A Figure ſignifying ſuperfluity of Conjunctions, and is when divers Words are for their weightineſs (and not without an *Emphaſis*) knit together with many Copulatives.

Conjunctura frequens vocum Polyſyndeton eſto.
Fataque fortunaſque virum moreſque manuſque.

Parentheſis, παρένθεσις, *interpoſitio*, interpoſition, or an inſerting between; derived from παρεντίθημι, [*parentithemi*] *inſero, interjicio,*

terjicio, to interpose, or cast between.

Parenthesis is a form of Speech, or a Clause comprehended within another Sentence, which (though it give some strength) may very well be left out, and yet the Speech perfect, or the Sense sound.

Farnaby. *Membrum interjecto sermone parenthesis auget:*
Credo equidem (nec vana fides) genus esse deorum:

Tmesis, τμῆσις, *sectio*, section, or dividing, derived from τέμνο [*temno*] or τμάω [*Tmao*] *seco*, *scindo*, to cut or divide.

Tmesis is a Figure, whereby the parts of a Compound or Simple Word, are divided by the interposition of another.

Farnaby. *Compositæ in partes est Tmesis sectio vocis.*
Quæ mihi cunque placent septem subjecta trioni.

For *quæcunque*.

All long Syllables in Words are marked thus, as *Māgnētēs*, and all short Syllables thus, as *Dĕūs*.

Examples.

Unŭs ĕrāt tōtō nātūræ vūltŭs īn ōrbē,
Quem dīxĕrĕ cháōs; rudĕs īndīgēstáqúe mōlēs;
Ovidus.

Ovidus. Nĕc qūicquăm nĭsĭ pōndŭs ĭnĕrs; cōngĕſtáqūe eōdēm
Nōn bĕnĕ jūnctarūm diſcōrdĭa ſēmĭnă rērūm.

Concerning the quantity of the firſt and laſt Syllables of Words, Proſodia will demonſtrate plainly, which is conſtrued and ſold by it ſelf.

For the quantity of middle Syllables, I refer the young Student to *Smetius*, which will be a great help to him.

Dayly Exerciſes for the training up of Youth in the practice of making Latin Verſe, for a farther improvement of their parts and natural Abilities.

MY Son keep thou my Laws, and my decree,
For Life and Peace they give at once to thee.

Then let not Truth and Mercy kind depart,
But let my Precepts dwell within thy Heart:
When Wiſdom entring is, thy Souls delight,
Diſcretion ſhall preſerve and guide thee right:
Then Truth by thee ſhall well be underſtood,
And Equity with every path that's good.

Matth. 5. v. 13, 14.

O enter not through that wide Gate of Sin,
For 'tis moſt broad, and many go therein.
The Gate to Life is ſtrait, the way thereto
Is very narrow; they that find it few.
Strive then this narrow right way to attain;
For not a few ſhall ſtrive, and ſtrive in vain:

If

The following lines were all true Latin Verſe, (as you may ſee if you read the four firſt Verſes orderly, according to the figures; but the words are miſplaced, and tranſpoſed on purpoſe, for the benefit of young practitioners.

2 1 5 3 4 6 8 7
MI fili, tene mea jura ſtatuta noſtra que,
1 7 6 5 2 3 4 8
Nam iſta ſemèl dant vitam & pacem tibi.

1 2 3 8 7 6 5 4
Ne verum abſcedat, benigna que mens ne fugiat,
1 4 5 6 3 2 7
Aſt hæc mea juſſa vivant animo tuo.
Quandō ingreſſa ſapientia eſt tibi multum cordi,
Bene ſervabit te, ipſa erit vitæ dux.
Tum ſemita puri veri bene noſcetur tibi,
Tunc erit tibi æqua ſingula via nota.

Matth. 7. v. 14.

Nolito intrare per oſtia ampla peccati,
Namq; hanc latam viam premit copia multa
Adducens ad vitam heu ille eſt arctiſſimus
Trames, & turba paucula jacet hoc ipſo.
Verſare nocturna manu: diurna verſare,
Quem amittunt multi ſic potes reperire.

If thou ſhalt hearken to all that God commands,
Then thou ſhalt be above all other lands;
Theſe bleſſings then ſhall overtake thee ſoon,
Bleſſings of town and field, and fruitful womb.
The Lord ſhall bleſs with fruits upon thy ground,
Thy flocks of Sheep, and Catrel ſhall abound
The Lord from thee ſhould far remove diſeaſe,
And all ſuch plauges as did on *Egypt* ſeize.
The Lord ſhall ſmite thy foes within thy ſight,
which one way riſe, ſhould ſev' n ways take (their flight.

Prov. 28. 13. *Joel* 2. 13. *Neh.* 9. 17.

The man that hides his ſins ſhall ſurely fall,
But they ſhall pardon find that leave them all,
For God is ſlow to wrath, and will forgive
If you'l return, O then return and live.
He pardon keeps for all that do come in,
Remitting all tranſgreſſion and ſin.

Prov. 4, 14, 15, 16.

Go not with wicked men, but leave, I ſay,
Their crooked paths, and come not near their (way:
For if they work no ill, they take no reſt.
Their ſleep departs, for they love miſchief beſt,

Pſalm

1 4 5 2 3 7 6
Si tu ſerves præcepta Dei toto pectore,
4 6 5 1 2 3
Ipſe eris beatus longè ſupra alios;
Proſpera tibi cuncta, copia multa tibi ſubit,
Uterus, urbs, ac ager forent cuncta proſpera.
Arboreos fructus, deus placidas herbas evocet,
Agros leſſet pecudis tuos multa copias
Deus qui *Egyptum* premebat languenti rabe,
De te ipſe procul omne malum mitteret.
Te ſpectante, dominuſque affligeret hoſtem tuum
Exoriens unis ille abit ſeptem viis.

Prov. 28. 13. *Joel* 2. 13. *Neh.* 9. 17.

Vir perit qui protegit crimina audaci ore,
Vitam inveniet qui omne malum fugi;
Vobis ignoſcet Dominus qui ad iram tardus,
Igitur converſis erit vita atque ſalus.
Animi errores cunctos, & nigra crimina
Abſterget, flentibus amor omnis erit.

Prov. 4. 14, 15, 16.

Tu noli malos comitari, ſed profanas linque
Vias ipſe, malus & procul ſit comes iſte:
Dulcem ſomnum amittunt ſoporem placidumq;
Nam facinus grande fovent toto pectore.

Dum

Pſalm 137.

As on *Euphrates* ſhady banks we lay;
And there, O *Sion*, to thy aſhes pay
Our funeral tears, on ſilent Harps unſtrung
And unregarded, on the Willows hung.
Lo they who had our deſolation wrought,
And captiv'd *Judah* unto *Babel* brought,
Deride the tears which from our ſorrows ſpring,
And ſay in ſcorn, a Song of *Sion* ſing.
Shall we profane our Harps at their command?
Or holy hymns ſing in a forreign land?
O *Solyma!* thou that art now become
A heap of ſtones, and to thy ſelf a Tomb,
When I forget thee; my dear mother, let
My fingers their melodious skill forget:
When I a joy diſjoyn'd from thine receive,
Then may my tongue unto my palate cleave.
Remember *Edom*, Lord their cruel pride,
Who in the Sack of wretched *Salem* cry'd,
Down with their building, raiſe, them to the (ground,
Nor let one ſtone be on another found.
Thou *Babylon* whoſe towers now touch the Sky,
That ſhortly ſhalt as low in ruine lie.
O happy, O thrice happy they, who ſhall
with equal cruelty avenge our fall.

Pſalm

Pſalm 137.

1 2 3 4 7 8 5 6
Dum procul a patriâ in oris ſævis *Babylonis*
1 3 2 4 6 5
Heu plorantes tua funera *Sion* mæſta.
In lacrymas ſolvimur, nablia pedebant ramis,
Et ſalices ſuſtinuere lyras tacitas.
Ecce ferox Dominus populator *Solymæ* opimæ,
Qui captivos nos tulit ad dura juga,
Deridet noſtras lacrymas doloremque mæſtum,
In mediis malis exigit carmina læta.
Siccine divinos hymnos *Babylon* irredeat?
Et ſanctos modos terra profana audiat?
O *Solyma!* Heu grandis quæ tibi nunc facta ruina,
Quæ nunc ſcilicet es tumultus tuus ipſe,
Comprecor, oblivia dextræ meæ capiant ante,
Nec mea dextra ſit memor argutæ lyræ;
Lætitia alterius cum amore plus captus ſum,
Aſpera lingua hæreat ad fauces meas.
At tu quæ noſtræ rapinæ læta inſultavit,
Idumææ gentis eſto pater tu memor:
Diripite, ex imis evertite fundamentis,
Clamabantque reddite tecta æqua ſolo.
Tu *Babylon* cujus turres ſunt latæ ad ſydera,
Væ tibi ad extremam humum dejiceris.
Fælix qui accedet ultor noſtris cladibus,
Qui reddet tibi damna ad exemplum tuum.

Psalm 1.

The Man is bleſt, his days who never ſpends
In wicked Counſels, led to wicked ends;
From ſinful ways who always turns his Foot,
And ever hates to ſit in Scorners ſeat;
Who in God's Laws delights, and in his way
Doth exerciſe himſelf both night and day;
He like a Tree that's by the Water ſide
Shall yield his Fruit, the ſame ſhall good betide.
All things ſhall proſper that he takes in hand,
His Leaf ſhan't fade, but ſtill abide and ſtand.
Ungodly Men they ſhall be nothing ſo,
But like the Chaff which Wind drives to and fro.
In Judgment then, they ſhall not ſtand upright,
Nor with the Juſt ſhall come in place or ſight:
For why the Godly's way to God is known,
But Sinners ways ſhall quite be overthrown.

Psalm 100.

O all ye People that on Earth do dwell,
Sing to the Lord with Joy, his Praiſes tell.
Serve God with gladneſs, and with chearful Voice
Before his Preſence too in Songs rejoyce;
The Lord alone you know, is God indeed,
We are his Flock, he us doth ſweetly feed:

'Twas

Pſalm 1.

1 3 4 5 6 2
Fælix qui nunquam ductus iniquo concilio,
3 1 2 6 4 5
Vir pertranſit vitam ſuam ſine fraude;
Qui vertit veſtigia procul a cunctis culpis,
Nec locatus erit ſede deriſorum;
Qui legis juraque ſervat noctes atque dies,
Et ille diliget præcepta boni Dei.
Haud ſecus ac arbor quam rivus aquarum nutrit
Producet fructus, nempe ſuo tempore.
Frondes nunquam areſcent, ſibi proſpera cuncta,
Afflabit cæptis ſuis aura ſecunda.
Sed in terris anima curva, & inanis cæleſtium,
Eſt ceu palea pulſâ repulſâ vento levi.
Nam impia turba non ſtabit coram judice,
Nec eſt numeranda cum cælicolis choris.
Nam ecce dominus probat veſtigia cuncta pii,
Sed via ſceleris vult perire arte ſuâ.

Pſalm 100.

Populi quicunque per hunc latum orbem vivitis,
O vos Domino Deo jubilate laudes.
Deo exultate, triumphoque inſervite illi,
Mens veſtra parit hymnos coram numine.
Nam Deus Dominus eſt, & ipſi non nos fecimus;
Noſcite, nos ejus oves ſumus quos paſcit:

Ille

'Twas he without our aid that did us make,
And for his Sheep unto himſelf doth take.
O enter then his Gates with joyful praiſe,
Praiſe, laud, and bleſs his glorious Name always.
Approach with Joy his holy Courts unto,
As it is ſeemly for you ſo to do:
For why, the Lord our God is only good,
His Truth at all times hath moſt firmly ſtood;
His Mercy likewiſe is for ever ſure,
And ſtill from Age to Age ſhall ſo endure.

Cant. 1.

The Song of Sons, King *Solomon* Divine,
One kiſs from thy Lips, none will ſerve but (thine.
That Grace and Goodneſs, which proceed from (thee,
Sweeter than Wines that richly ſpiced be.
Thy Name's as Ointment poured forth moſt ſweet,
Therefore the upright love thee, as 'tis meet.
Draw me, O holy one; of thee each part
Is like a Load-ſtone to attract my Heart:
Then after thee I'le run, behold the King
Doth me into his Chambers ſtreightly bring;
He cheers my Soul, and in his Holy Sight,
With heavenly Joys he makes my Soul delight.
In thee we will rejoyce, that love of thine
We will remember always more than Wine.

Thou

Ille ſine auxilio noſtro ecce nos creavit,
Scilicet ipſe ſumpſit ſibi noſque gregem.
O Laudes, O celebrate ſua euntes in penétralia,
Et ſit perpetuo honore nomen ſuum;
Vos ſubite ſua templa magnâ cum lætitia,
Cantate utque decet Deo cantica læta.
Nam Deus noſter eſt bonus, & cuncta per ſæcula
Verum illius nempe fuit perenne.
In perpetuum manet certa illi benignaque mens
Per cunctos annos ipiâ manet certius.

Cant. 1.

1 2 3 5 6 7 4
Divina en ſequitur & inclyta muſa Solmonis.
4 2 3 6 7 5 1 8
Tua labra mihi, tua ſola dent oſcula petenti.
En amor tuus innatus, en tua benigna menſque
Sunt magis peramæna, quam vina jucundiſſima
Et ipſum nomen diffunditur velut unguentum,
Idcirco omnis rectus proſequitur te amore.
Trahe me, ſancte, namq; & tui ad inſtar magnetis
Pars ſingula, reducit mea corda ad te ſubito:
Curremus poſt te, in conclavia Regis feror,

Exhilarans animam, ſanctis ocellis me captat.
Illic cœli eſt Lætitia, & voluptas ſincera.
Ergo exultantes, lætabimur ſolum in te;
Amor vino præſtat, rectus te ſequitur amore.

Tu

Thou art moſt holy, beautiful, moſt ſweet,
Therefore the upright love thee as 'tis meet.
The anger of my Mothers children, I
Moſt bitterly ſuſtain'd with weeping eye;
They made me keeper of their vineyards, though
The keeping of mine own I did forego.
Tell me, thou of my ſoul beloved beſt,
Where thou at noon doſt make thy flocks to (reſt;
For why ſhold I ungrateful turn aſide,
From ſuch Companions which with thee abide,
Thou faireſt then, if that thou know'ſt not this,
Mark but their footſteps, and thou canſt not (miſs.
To Horſes, which in *Pharoah*'s Chariots be,
O thou my love, I have compared thee, *&c.*

Job 28. 13.

O wait at wiſdoms poſts, and Wiſdom prize
Above the weight of Gold if thou be wiſe:
Her worth, all eſtimation far excels,
Conceal'd from ſenſe, nor with the living (dwells.
The Sea replyes, ſhe lies not in our deeps,
Nor in our floods her radient treſſes ſteeps;
Nor are her rare endowments to be ſold.
For Silver Hills, on Rivers pav'd with Gold.
Nor for the glittering ſand by Ophir ſhown,
The Blew-ey'd Saphir, or rich Onix ſtone;

For

Tu ſanctus, formoſus, & es ipſe dulciſſimus,
Ut decet ergo ſincerus ſequitur amore ſuo.
Filioli matris ſectantur me amarâ irâ;
Ipſe ego ſuſtinui iſtam, lacrymiſque fluentibus,
Verſante nocturnâ manu, diurnâ verſante,
Propriis neglectis curavimus alios agros.
Tu dilecte, quæ in paſcua amæna ducis, mihi
Dic pecudes, facis in quâ umbrâ frondis recu-
(bare.
Cur etenim adverſâ regione viarum fugerem,
Comites verſantes tecum ipſa cur relinquam
Quandoquidem ignoras, O pulcherima, hoc; ſtrictè
Veſtigia gregis obſervato nec erres ſemel.
Equis qui junguntur ad currus Pharonis ipſe
Te comparo, namque es formoſa per omnes
(partes.

Job 28. 13.

1 2 4 3 6 5
Præ foribus meis perſiſte, dicit ſapientia,
3 4 5 6 1 2 7
Hanc auro multum præſtare (ſi ſapis) probabis.
Nihil eſt majoris pretii, vincit ſapientia
Omnia, celatur, nec inſtat cum viventibus?
Æquor ait, non tumidis in undis verſat:
Et mea non ejus pertingit flumina tridens:
Haud decus, haud dotes, haud poſſunt ejus gloria
Vendi argenti montibus, vel auri montibus.
Aurata Ophiriâ arenâ haud poſſit traxari,
Sardius & Sapphirus nequeunt excellere, rupes

For rocks of Chryſtal, from the Ocean brought,
Nor Jewels by the rareſt workman wrought.
Can blazing Carbuncles with her compare?
Or groves of Coral hard'ned by the air?
The Topaz ſent from ſcorched *Meroe*?
Or Pearls preſented by the *Indian* Sea?
Whence comes ſhe? from what undiſcover'd land?
Or where doth her concealed palace ſtand?
Since O inviſible to mortal eye,
Or winged travellers that trace the Sky;
Death and deſtruction ſay, her fame alone
Hath reacht our ears, but to our eyes unknown
God only underſtands her ſacred ways;
The Temple knows where ſhe her light diſ-
(plays
For he at once the Orb of earth beholds,
And all that earths blew Canopy infolds;
To meaſure out the ſtrugling winds by weight,
That elſe the world would tear in their debate?
And bridle the wild floods, leſt they their bound
Again ſhould paſs, and all the earth ſurround.
When he in the Clouds the dropping waters
(hung,
And through their roaring jaws his lightning
(flung;
Then he beheld her face, her light diſplay'd,
Prepar'd her paths, and thus to mortals ſaid:
The fear of God is Wiſdom, and to fly
From evil, is of virtues the moſt high.

Nec Chryſtallinæ, nec decora gemma vincit,
Nec Carbunculus nitidus imitans flammas æ-
(quat;
Neve Corallini acervi quos aura obdurat;
Topazius quem torrida *Meroe* dedit hic illi
Haud præſtat, nec gemmæ quæ ab indiſmittuntur;
Unde venit igitur hæc, viarum e quâ regione?
In quibus terris dic ſiſtit celata palatia?
Quandoquidem hæc non apparet humanis O
(cellis;
Nec alata turba volitans per æthera hanc videt.
Perditio & mors dicunt illam audivimus
Auribus, aſt non unquam vidimus oculis noſtris.
Ecce Deus ejus vias, & ſacra penetralia
Cognovit, ubi ſplendens mittit maxima lumina:
Ipſe videt ſub omni cœlo orbem terrarum,
Et cernit omnia quæcunque cœlum totum tegit,
Diſponitque æqua pondera furioſis ventis,
Ne mundus ſubitò laceretur ab illis rapidis;
Frænaq; diſponens etiam circum omnia maria,
Ne iterum mergant terram pulſâ de limite.
Quum clauſit diſtillantes undas ſub nubibus;
Cujus ab obſtreperis faucibus demiſit ille
Fulgur, ita humanis auribus tunc loquutus ore:
Nempe timere Deum primum, ſapientia ſumma,
Qui jubet abſcedere a cunctis culpis ſceleris.

On the Bible.

AMong thy glorious Gifts
Lord, thou thy Word haſt given,
Precious and pure, ſweet, holy, ſure,
To guide me hence to Heaven.
When floods and multitudes
Of Sorrows do ariſe;
To guide me through thoſe humane Seas,
Thy Word I count moſt wiſe.
Here I abound with Straits,
Wants and Neceſſities;
There I have ſtore, heapt, running o're
With plenteous rich Supplies.
Temptations here abound
With Terrors, Dangers, Fears;
Thoſe petty Hells, thy Word expells,
And all my Paſſage clears.
When Satan fiercely ſhoots
His fiery Darts at me;
Then Lord, thy Word, is Shield and Sword,
Me ſaves, and makes them flee.
The preſent World commends
Its objects freſh and fair:
But yet thy Word doth that afford
Which proves more precious Ware.
When fleſhy Luſts intice
To their alluring pleaſure,

To

EN, [illegible]lum Deus ô dedisti,
Quo[illegible]et magni pretii ſacrumque eſt,
Dulce m[illegible]d[illegible]cet, idque ſcali
Scandere cœlum.

Cum gravis magnus fluvius doloris,
Sum quibus quando mediis in orbe,
Tum tui verbi hoc tumidum per æquor
Dirigor arte.

Hic egens multis, mediiſque curis
Verſor oppreſſus, premit ac egeſtas,
Eſt tuum verbum mihi ſic egendi
Copia plena.

Hic timor, terror, fluit & periclum,
Cuncta quæ ſunt ut barathrum puſillum;
Quod tuum verbum ſubitò repellit,
Splendida monſtrans.

Cum furor magnus Satanæ ſagittas
Igneas in me jaculatur, illud
Has fugat cunctas, gladius tuetur
Litera ſcripta.

Mundus ad noſtros retrahens ocellos
Pulchra fert viſu, meliora vero
Dona commendat, quoties revolvo
Biblia ſacra.

Cum caro memet vitioſa ducit
Ad ſuas (heu) illecebras amænas,

Dant

To rare delights thy Word invites,
More choice in weight and measure.
The errors of the Times
Their cheating Wares display;
But Scripture says, shun Errors ways,
My rule shall guide your way.
Although in Scorn and Pain,
Forsook, and poor I be;
Thy Word alone, hath all in one,
Health, Wealth, Friends, all to me.

John Goldesbrough's Book

Charles Dodington his Hand and Pen Book almost 1689

Dant mihi longe meliora ſacra
Gaudia ſcripta

Ecce quas merces vitioſus offert
Error ætatis; fugienda ſemper
Eſt via erroris, tibi dux eroque,
Vox tua dicit

Rebus adverſis ego cum relictus
Et malis morbis, vel inops laboro,
Tum tuum verbum omne mihi, medela
Copia amici.

FINIS.